



WOMEN

IF YOU TURN TWENTY
BETWEEN JULY 1 & DECEMBER 31,
THEN YOU MUST REGISTER FOR
NATIONAL SERVICE NOW

REGISTRATION FORMS CAN BE OBTAINED FROM ANY POST OFFICE, AND SHOULD BE HANDED TO THE DRU
(COMPLETED) AT THE SRC OFFICE

WORONI





LETTERS

FROG LOVER BITES POOFTER

WASP

Dear Sir,

I would like to strongly object to the offensive cover of "Woroni" dated June 29.

Firstly, the message — presumably that foreign public opinion has pressured or can pressure the French government into changing its policies with the ease of holding a frog by the leg — is just so much utter trash. (I would have said that even before they exploded their H-bomb). The simple fact is that governments control H-bombs, not public opinion. If governments such as our own had done more then perhaps the tests would have been stopped before they started. The demonstration which the Australia Party and the ANUSA held at the French Embassy could at best have persuaded our government to protest to the French government in stronger terms.

The worst aspect of the cover, though, was the quite obvious racist element — surprising for a paper which has spent so much of its space in the past on the subject of racism in South Africa. The fact that you, sir, are one of the oppressed gay-lib movement does not entitle you to criticize others because they are less WASP than you. I get the impression that your attempts to bring people to the state of being 'more accessible to each other' will not be helped by this little effort.

Rob Crouch
Garran Hall ANU

SPRINGBOK MATCH

Witnesses Sought.

On 21st July 1971 I was arrested during the Springbok match at Manuka Oval.

I was convicted of hindering police by Mr Pearson S.M. after a three day hearing. I am appealing to the Supreme Court. The case was fought wholly on the facts. The court preferred the evidence of three police to the evidence of nine civilians.

I wish to supplement my witnesses with the evidence of

any other person who saw the events leading up to my arrest. I was wearing a black skirt and coat and a black knitted cap. I have longish fair hair. I was in the immediate company of my mother who was wearing a pale overcoat and has short grey hair.

We were about 15 feet from the fence surrounding the field.

The police allege that I left the arm of my mother and thereafter, in effect, knocked a sergeant to his knees.

I deny that I left the arm of my mother and that I in anyway impeded the progress of a police officer, let alone knocked one to the ground.

I ask any person who is able to confirm my denial to contact me at 815917 as a matter of urgency.

Meredith Burgmann

Dear Sir,

The recent readjustment of the Union Milkbar closing time stinks of penny pinching economising. The milkbar is a service, not a profit-making organisation. If we are not free from capitalistic exploitation in our own union, where are we free from it?

The Union is supposed to serve the needs of the student; if it is not able to function without making profits at the expense of the student, then it has lost the right to be associated with the Union.

Surely the board of management could have consulted the Students' Association before it exercised its bureaucratic powers. The Union Board of Management might also be said to have forfeited its right to claim association with the students of this university, for whose benefit it is supposed to function.

One recent example of the unresponsive nature of the board has been Secretary de Tott's refusal to allow Woroni to include in this issue a guide to those students whom it considers most likely to represent the interests of the students. This type of bureaucratic interference by the Secretary into the expression of student attitude is typical of attitude of the current Board of Management: censorship of student opinion; control from above.

If you want to change this vote for
D. Spratt
C. Baxter
R. Refshauge
A. McCredie
F. Keighley
D. Shirra
L. Smith
J. Castellari
V. Bahlla
G. Smith
in the coming elections for the Union Board of Management.

John Castellari

WOMAN AROUSED

Dear Sir,

David Spratt can stick his statement that I am the "only woman standing: therefore will be elected". I do not want to be elected for my sex value: ie the only one standing "with 2 boobs and a cunt".

Laurel Smith

LYNCH THE DRU

Dear Mr Richardson,

I refer to your further letters regarding your liability for national service. In view of your comments there are several points I would like to make.

Firstly, contrary to your evident belief the compulsory requirement of service of a purely military character is not banned as "forced labour" at an international level — indeed quite the reverse, work of a purely military character has been specifically exempted from International Labour Conventions on the subject.

Secondly, the National Service Act is no more than the essential legislative basis for implementation of the Government's conviction that compulsory military service is necessary at this time in Australia to ensure adequate defence preparedness and in execution of its responsibilities under the Constitution in this regard. In this light in enacting the necessary legislation and in maintaining national service in Australia the Government has acted solely as the proper and responsible agent of a moral community.

Thirdly, the Act is not, nor ever has been, a vehicle by which the Government continues 'needless and abhorrent slaughter', as you aver in South East Asia. Indeed no Australian military forces are currently engaged in conflict in that area.

Fourthly, your overall position would appear to be that Australia should do away with all preparation for defence whatsoever. As against this I would maintain that every country has the right to maintain its national integrity and to provide for the eventuality that this may involve the exercise of force. Australia's defence preparations are essentially no more than in recognition of the realities of this situation.

Finally, I note that you have been prosecuted in respect of your failure to register and that you have been convicted and fined. I trust that you will give your situation at this point the earnest consideration that it warrants.

Yours sincerely,
Phillip Lynch.

Dear Mr. Lynch,

I refer to your recent letter to Nick Richardson and your defense of the N.S. Act. In view of your comments there are several points I would like to make.

Firstly, the International Labour Conventions are a little irrelevant as Australia refused to sign them, through fear of the repercussions upon the labour indenture system in Niugini.

Secondly, the Government knows it can never win a conscription referendum, and that it must resort to a very dubious interpretation of the defense provisions in the Constitution. You can't be serious if you ever believed that Vietnam had anything to do with our defence. Also, in realising that Australia is under no threat of invasion it seems very likely that National Service is used solely to satisfy our treaty

arrangements with the U.S. Why could it be that we train our conscripts in jungle warfare, which is of use only in counter-insurgency in South-East Asia?

Thirdly, surely, you cannot deny that Australia took a part in the death of over three million Vietnamese in what is an internal struggle for liberation. You call that defence?

Fourthly, in our life-times, hopefully not yours, it will become terribly obvious, if it isn't already, that peaceful settlement cannot be achieved through warfare. I would maintain that our country has the right to maintain its national integrity by spending its entire defence budget upon alleviating the hunger which envelops our planet.

Finally, I also note that Nick has been prosecuted in respect of his failure to register and that he has been convicted and fined. I trust that he has given this the earnest consideration that it warrants, and thank God that he has the moral courage to become a faithful draft resister.

I thumb my nose at thee, and thy iniquitous Act,

Claude Baxter, for DRU.

WORONI IS A NO-NO

Dear Sir,

While I appreciate the need for dramatic headlines I must protest the attachment of headlines to invited articles without first consulting authors of such articles. I explicitly did not want a title on my recent article about sexual attitudes and knowledge which might be interpreted as an attack on any specific part of the community. While not as spicy, I would have preferred my original title of "Did someone say SEX?" or a reasonable facsimile prepared with my assistance. I must dissociate myself from the title which appeared on the article and trust that you will see to it that this letter is given very high visibility in the next issue of "Woroni".

Dr. R.K. Darroch.

P.S. As a matter of interest to puzzled readers the last paragraph of the article should have been the second paragraph under the head "Too many children". Nasty printers devils.

(Ed: Dr Darroch refers to an article carried in Woroni Vol. 24 (7) called Vatican Roulette — Six Pills & a Smartie).

VENI, VIDI, VICI

Dear Sir,

Perhaps what I have been trying to say over the last two issues has best been said by Cicero, long ago. He remarked that to be just meant not only to refrain from injustice but also to protect others from injustice.

This may clarify my previous demand slightly, in that one cannot avoid moral responsibility. As has been said so often before, innocence is not enough.

Mine is not my fight, yours is not your fight. We all fight the same battle.

Your comrade,
Claude

ROYAL BESTIALITY

Dear Sir,

While perusing the minutiae of the dollar note, in a recent fit of boredom, I noticed for the first time the disgusting exhibition of erotica that the Australian Government blatantly flaunts before the Australian public on the reverse side of the said legal tender. Graphic illustrations of the genitals of a kangaroo, female breasts, the genitals of several men and a multitude of phallic symbols are unashamedly displayed behind our Queen's back. It is appalling to think that a national currency, the very foundation of our society, should become the black-board of self expression for some undignified ancient.

I am writing to the relevant authorities requesting the withdrawal of the dollar from circulation and the placing of a ban on all future transactions involving the dollar note. I urge all students with any sense of moral duty towards the unsuspecting Australian public to cooperate in stamping out this un-Australian display of lewd graffiti by leaving all dollar notes under 's' in the University Union mail box. I shall personally see to their collection and disposal.

Yours Righteously,
J. Snell.
John XXIII College.

P.S. I would also like to say that I don't like nuclear tests.

NEADLENIDLENOO

Dear Sir,

In reply to our exalted goon, Joe Klein's letter in the last "Woroni", I assure him that Social Action is alive and even thriving (if quietly) on the ANU campus.

In answer to his questions: 1, 2 & 3. The Social Action movement encompasses people covering a wide range of the "traditional" political spectrum with the broad aim of working toward social change — particularly the elimination of poverty and oppression and increasing individual participation in decision-making (Right-on).

4. It does have a constitution — to keep the SRC happy.
5. Activities are organised for every day of this week involving upwards of 50 people. Informal meetings are held every Thursday at 5 pm in the Union Bar. Larger meetings are somewhat rarer.

6. Although Simon Clough holds the nominal title of President, there is, deliberately, no formal power structure.

7. Major activities are widely advertised (Pension Power - 15th Aug.). For more information on activities go along to the Thursday meetings and beg, borrow or steal a copy of the newsletter (latest issue just released).

Long Live Minnie Banister,
Dave Davies

WORONI

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Woroni was finally protracted from the drunken stupor of editor Foss by...

Paul
Claude
Andrew
Bob
Anabel
Dien
Eileen
Hart
Dave
Steve
Padg.
Red Door
John

They all love our beautiful typist - Pam.

NEW LEFT NOTES

That the SEATO demonstrations were a farce was obvious, both to the few who attended them, and to the many who merely observed. After several months of preparation, an attempted build-up campaign in the press and a fair degree of optimism round ANU, what was the result? - about 40 people consisting of a few members of WSA, the New Left from Melbourne and Canberra and a motley group of Yuppies, led by the redoubtable Steven Farmer. Not a very impressive turn-up for what had been billed as a well-organised interstate demonstration.

Well, where does the blame for this massive failure lie? Undoubtedly, much of it can be attributed to the Canberra organisers. We did not organise facilities efficiently enough, (if a few hundred had turned up, I doubt that we would have known what to do with them) we did not rely sufficiently on our own resources (for propaganda, etc.), and we made a dismal job

of mobilising the Canberra left around the demonstrations. It was evident that large numbers of people did not know what the conference was on, let alone the protests against it.

On the other hand however, it has been rightly said that we were mightily let down by the interstate organisations, whose idea the mobilisation was, and on whom we relied for the numbers. The originators of the idea, our comrades from Radical Action Movement in Melbourne, after an initial burst of enthusiasm, in which they sent organisers to most cities to publicise the event, then lapsed into a period of quiescence which lasted up to and beyond the SEATO conference. During this time, they produced one pamphlet on the subject of SEATO. Their contribution to the mobilisation was 3 or 4 people who turned up on Monday or Tuesday. However, right up until Monday (26th) we were under the impression that 'RAM' was sending a bus up - which, of course, never arrived. It should be noted that we relied heavily on RAM for our support. The other interstate organisers, the Sydney Yuppies, were by far the largest group represented. As is their usual practice, they succeeded in irritating practically every other participant. From their first pamphlet (distributed on Tuesday morning), which, one local correctly remarked represented the 'mentality of a 4th grade primary scholar', it seemed that an entire programme had been worked out for the three days in advance, down to such details as, '7am, Wake up, Drop acid' - in fact, such as it was, it was not decided on until the meeting that night. Although professing a belief in anarchist principles, during the demonstrations, they behaved like the petty minded dictators they would obviously like to be. (Example - before setting out for the Canberra theatre they did not bother to consult anyone on the route to be taken. Result - we did two round trips of the theatre before finally reaching the point where delegates were arriving - late).

Their tired, cliché-ridden emphasis on the 'Fun revolution' was so nauseating that regarding them as fellow-members of the movement became rather difficult. It would be interesting to see them try to explain to the Vietnamese, or the Latin Americans, or the Irish that the revolution is 'fun'.

Lessons for the future? Firstly, not to rely on promises from interstate to supply numbers for demonstrations. We should have been able to organise a larger demonstration than 40 from Canberra people - but since we depended on others to do this, we did not bother. Secondly, to be wary of demonstrating against institutions widely regarded as non-issues. The media (particularly TDT) launched an intensive campaign on SEATO as an irrelevant organisation - a proposition accepted by many people. As a result of this, they did not consider it worth protesting about.

David Lockwood.
for ANU Left Alliance.

NEWS BRIEFS

Did you hear about a certain Civic gift shoppe advertising as a special a shipload of aboriginal artifacts ... genuine made in Japan?

Phil Ochs, on his recent visit to Melbourne, commented how he loved living with underground anti-war members, and that for the first time for three years he has started writing songs. His first recording was with Daddy Cool !!

Phil Ochs, who is also a close friend of John Lennon, says he hopes to bring Lennon out here later this year to do two performances. Lennon will spend the six weeks between performances smoking dope with the anti-war movement.

John Newfong has become the new editor of IDENTITY. We hear that the new editor is giving himself the wholesome allowance of \$7,000 out of the magazine's budget of \$11,000.

Political Science Tip: For a coverage of the U.S. election forget about Time and Newsweek - try Rolling Stone for the best coverage you'll find.

Mr Selth, appointed head of Girl's Grammar and male chauvinist boar, cracked a shitty at assembly the other morning, after the newspaper version of the LITTLE RED SCHOOL BOOK was distributed by students at the school gates. Deploing such action (as it went over the heads of the parents) he however informed "the girls" that they were handling the situation sensibly - ? - was his tantrum therefore for the benefit of his begrudging staff?

The Student Christian Movement attracted their usual followers of atheists, agnostics and what all to their weekend conference down at Bateman's Bay - in idyllic circumstances its rumoured that they committed their usual barbecuing, singing and drinking. S.C.M. is notorious for its anarchy but conference returnees enthusiastically pronounced the conference a success - so perhaps there is some worth in looking S.C.M. up - one of the most active and creative groups on campus.

Editor Foss is fast becoming notorious for his total lack of aplomb - taking a 3 hour drinking lunchbreak with friends on Friday he was seen leaving the partying group at about 3.15 pm - Several hours later he was picked up off the Library lawn where he had "flaked" - well & truly. Foss swears that he will swear off alcohol - ho hum - I bet!!

V.C.Sage continued - certain dissident elements are writing to New Zealand to get the "real inside" dope on Williams - our new imposed Vice-Chancellor. It seems he may not be everything he has tried to picture himself as - stories of officious actions abound - and when substantiated Woroni may have some embarrassing revelations.

Dr Basil Moore, Acting General Secretary of the University Christian Movement of South Africa has been banned. This action effectively forbids Basil from continuing his work in U.C.M. and follows a Government inquiry into the activities of U.C.M.

Here's what De Totth objected to in your friendly unbiased Woroni (Insert on Pps. 10, 11): WORONI's GOOD & BAD GUYS GUIDE. *To save you having to pick ten people from 20 candidates, we've picked them for you - they are all on the top row. Just in case you don't feel like voting, remember that those collaborationist shits on the bottom will be on the Union Board again and you will have no condoms and high prices. Clean Gene rides again!!*

Union elections are seen by quite a few of the participants as a warm-up for the later S.R.C. Presidential elections. The chief opportunists expose themselves in their own curricula vitae. News Briefs suggests perhaps a massive vote of no confidence is in order.

Funny how an S.R.C. meeting can be completed in three hours when Richard Maloney is not present. It is rumoured that the majority of members are praying that when he returns he comes with a muffler but without ear-muffs.

Women's Lib. note. It is believed the University Council is unwilling to take on the Women's Club about using their premises for a creche because the Women's Club is run by the wives of Council members.

A.N.U. may be witnessing the erection of defensive barricades along the lines of the coming sieges of Monash and Sydney - increasing militancy from draft resisters and a sympathetic public is a direct response to a government campaign aimed at 'picking off' movement leaders.

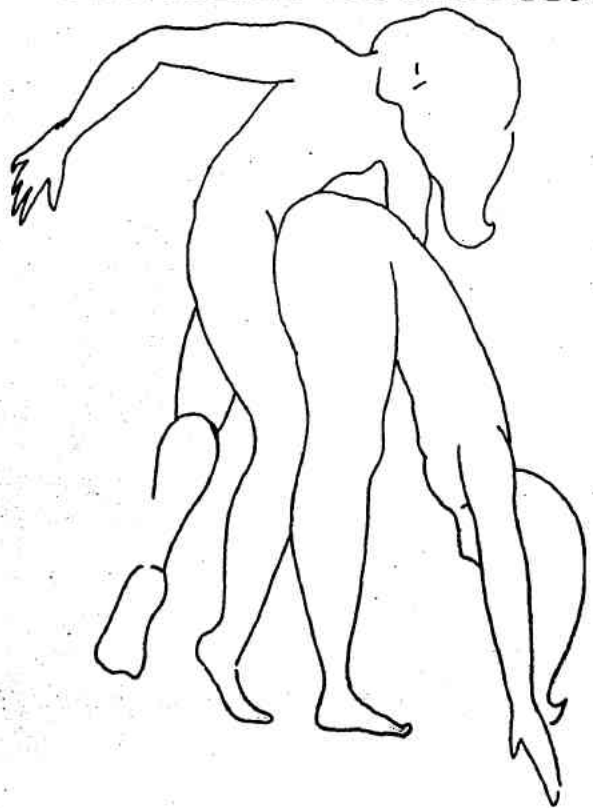
When questioned about the accuracy of an advertisement in Woroni for a meeting with Leo Hanne, Niugini black power leader, Editor Foss came out with, "I lost the bit of paper with the info. for the advertisement on it, but it said the meeting was on Friday or Saturday, so I took a punt on Friday." The meeting was not on Friday or Saturday.

It was very unfortunate that Ralph Nader was not able to come to Canberra. Both Refshauge and Podger attempted to get him here (well, Canberra is 'the capital and its here those nasty secretive public servants are), and only gave up the night before Nader left Australia. Better luck next time.

On the subject of visiting speakers, an attempt to get Richard Helms, head of CIA to speak at A.N.U. was also made last week. More than slightly humorous telephone calls with Foreign Affairs, ASIO and the American Embassy were made before the idea was given up. But why not try? Unlike heads of ASIO, Helms has in the past given public speeches on the place of security in democracy.

The RSL is organising a full day seminar on drugs, censorship and national service. The SRC has been asked to provide a speaker for each topic, (as long as no law breaker is included), which is very liberal of the RSL. Apart from the SRC speaker on National Service will be A.N.U.'s Geoffrey Fairbairn who, apparently, is also against the present system of conscription!

BIOLOGICAL SOCIALISM



It is not an understatement to say that we live in a culture that is undergoing great upheavals of change. Not only does this exist in the economic and political spheres, but also in the mores of our civilization — the "new sensibility" vs. the Establishment. No longer are the ideologies of the Marxist and Counter-Cultural revolutions isolated: the pressures of overpopulation, pollution, technocracy only aggravate the grinding conflict of positivistic conservatism and the Third World, represented in the Utopian dialectic of the Paris May Revolution.

Each one of us faces this conflict as a matter of course, in the stream of daily business and thanks to the media, invades the womb-like privacy of our individual moral, political and aesthetic lives. None of us is unmoved, none uninvolved; caught with our historical knickers down, as it were, the revolution of ideas has out-paced Establishment effectiveness.

This society and indeed our whole civilization is being questioned — a cry of liberation is heard on the streets. Opposition to the life style and politics of the Establishment is met with resistance. Opposition which escapes suppression by the police, the courts, the representatives of the people, and the people themselves, find expression in the diffused rebellion among the youth and intelligentsia, and in the daily struggle of the persecuted minorities. The armed class struggle is waged outside by the wretched of the earth who fight the affluent monster.

But what is it all about? Does it really have to do with political theories, with economics, the rights of religious and historical concepts to survive in our technocracy? I believe not! But let me qualify this.

The exigencies of our society, those things which we describe in political terms, join and permeate all dimensions of private and public existence — the capitalist and communist ethic is all pervasive. But these seem

rather to be rigged concepts, ersatz beliefs, sublimating the true nature of our life style or to put it into Freudian terms, show the triumph of the Reality Principle over the Pleasure Principle. An example will serve to show the conflict: the word "obsenity" is a moral concept in the verbal arsenal of the Establishment. We see that which is obscene as a man flashing his cock to a school-girl or as cophrophilia — eating shit — or as buggery. In other words the word is abused by applying it not to the expressions of the Establishment's own morality but to those of another.

Marcuse says: "This society is obscene in producing and indecently exposing a stifling abundance of wares while depriving its victims abroad of the necessities of life; obscene in stuffing itself and its garbage cans while poisoning and burning the scarce food-stuffs in the field of its aggression; obscene in the words and smiles of its politicians and entertainers; in its prayers, in its ignorance, and in the wisdom of its kept intellectuals". Linguistic therapy frees words and concepts from distortion of meaning. But there is more, much more to this: words and concepts are only the tools of a rationalising society — rather we have to turn to historic and psychoanalytic methods to find some answers.

It is important to note that Marx was heir to the humanitarian impulses of the Enlightenment and he translated the Enlightenment's concern for human fulfilment into exclusively economic categories, ie the traditional problem of human freedom was seen as an economic one. Marx's ideas about alienation, consciousness and communism reflected his belief in a social revolution which would create not only a new and different economic system but a different system of life, a new form of individualism. The abolition of the proletariat, the abolition of capitalism, the dissolution of private property: these would free man to be what humanitarians believe, a perfect thing,

happy and creative.

But Freud's ideas on the primal crime, the unconscious conflict expressing itself in what he called the "death wish", the historical regeneration and perpetuation of conservatism, speak with a different language. It is interesting to note that both Freud and Marx were greatly influenced by Hegel who conceived of history not merely as a dialectical struggle between competing ideological systems, but as a very real struggle between antagonistic social forces.

The Freudian Left, notably Marcuse, have viewed political radicalism as moral radicalism: the emergence of a morality which might precondition man for freedom. Once Freud showed the repressive function of culture, men turned with new eyes on the father state. The *Weltanschauung* of science and politics is that of empiricism or as Marcuse calls it, *positivism*. This is the attempt to discover through empirical research a system of inexorable social laws, analogous to those of natural science. This is accompanied by an explicit denial of man's right to reorganise his society in accordance with the dictates of reason.

The great accomplishments of science and technology seem strangely inconsistent with the concept of normality, the making a virtue out of mediocrity and sameness: that reason of individuals must bow down to the 'greater good', 'the general will', 'the unwritten laws of nature'.....to a god.

To achieve a new morality, Marcuse views the revolution as biological socialism to dispose the organism to create and preserve ever greater unities of life. Rather than being revisionist or conservative in his analysis of Freud, Marcuse sees man as being capable of escaping the unconscious-historic regression and inability to handle his libido, by using those very same forces that tie him down. He proposes that changes in morality may 'sink down' into the biological dimension and modify organic behaviour. Just as man can use technology to abolish alienation of labour, so by a re-evaluation of sexual behaviour can he free himself from his domination by the Reality Principle. (Marcuse defines 'biological' needs as those that must be satisfied and for which no adequate substitute can be provided).

Therefore one can see our society which upholds so-called freedom for the individual, imposing upon us positivistic laws and morals that rob us of reason and performance. The so-called consumer economy and the politics of corporate capitalism have created a second nature of man which ties him libidinally and aggressively to the commodity form. They devise clever substitutes gratifications which channel sexual energies into harmless pursuits such as sports and popular entertainment. The entire realm of competitive performances, standardised fun, all the symbols of status, prestige power, of advertised virility and charm, of commercialised beauty — this entire realm kills in its citizens the very disposition, the

organs, for the alternative: freedom without exploitation.

Free man from labour alienation, give him back his lost social and ethnic prestige, feed him food and clothe his back — but this will not liberate him! The seeds of his unhappiness are biological and a biological remedy is required.

The new sensibility, which expresses the ascent of the life instincts over aggressiveness and guilt, would foster, on a social scale, the vital need for the abolition of injustice and misery and would shape the further evolution of the 'standard of living.' The life instincts would find rational expression (sublimation) in planning the distribution of the socially necessary labour time within and among the various branches of production, thus setting priorities of goals and choices: not only what to produce but also the 'form' of the product. The liberated consciousness would promote the development of a science and technology free to discover and realize the possibilities of things and men in the protection and gratification of life, playing with the potentialities of form and matter for the attainment of this goal. Technique would then tend to become art, and art would tend to form reality: the opposition between imagination and reason, higher and lower faculties, poetic and scientific thought, would be invalidated. Emergence of a new Reality Principle.

It might be thought that all the foregoing is just a preface to a sexual theory by which one would seek to justify sexual perversions.

This is not the case. Rather what was intended was to show that sexual repression resulted from economic and political domination or as Marcuse calls it, *surplus repression*. That surplus repression is virtually all of actual repression is an extremely important concept, as it along with Marxism paints a rosy picture for the future of our civilization. For me, it validates revolution!

I believe that sexuality is and needs no justification. Society has polarised sexual behaviour into a genital heterosexual straight-jacket. Libido becomes concentrated on one part of the body in order to leave the rest of the body free for use as an instrument of labour. Marcuse is different from the other revolutionary thinkers (excepting N.O.Brown and Paul Robinson) in not defending homosexuality in the sentimental and patronising manner of liberal ideology. Marcuse emphasises the critical function of sexual perversion: 'the perversions express rebellion against the subjugation of sexuality under the order of production, and against the institutions which guarantee this order' Sexual deviance represents in particular, a protest against genital tyranny. Marcuse sees the social function of the homosexual as analogous to that of the critical philosopher.

The homosexual therefore needs to re-evaluate his/her role in society: the stigma of 2000 years vanishes — goes the liberal humanitarian attitudes which patronises him/her by seeking

to legislate that which is inherent in all of us, which biologically revolts against naming and rationalising — goes the need for sexual ghettos, the delineation of mankind by how they fuck and with whom they fuck — and goes the separateness..... 'We are your brothers and sisters' we cry — 'We seek not only to liberate ourselves but all'.

What Freud thought was destructive but Marcuse and others have considered to be constructive has created the Sexual Revolution. Although it might be said that the history of feminism has economic origins (and again stems from the Enlightenment, the Industrial Revolution, universal suffrage and art), Womens' Liberation comes from a reaction to biological repression. Gay Liberation began as a practical response to oppression in the streets, was fed and upheld by ethnic and class struggles, Black Power but turned early to the Freudian Left.

W.L. and G.L. manifestos read like a reduction of Marcuse — albeit an emotive Marcuse — which is what they are.

The word "revolution" is a shibboleth and a linguistic red flag — like Communism, poofter, dyke, Jew, nigger. Our civilisation has been created and cemented together by the concept that man in anarchy is antisocial, destructive and animal-like. Social laws and morals are created with these beliefs in mind to protect the larger good. As children we shivered in our school seats hearing about the fall of the Roman Empire, the barbarian hordes, the Nazi hordes, the 'wicked' intentions of world communism. Nowadays H-bombs and nerve gases drive us under the bed-sheets, teeth a-clattering and invoking to gods and Nixon and capitalism and Gair.

We use the word and it means many things to many people. That same history which consolidated our fears against the fall of order and Greek ideals also shows us, that the history of civilization is the history of revolution — many bloody, many carried on in universities and laboratories, in school rooms and on park benches. We cannot change change itself and whether we like it or not, we are involved in a revolution — a biological revolution.

At this stage, the question is no longer: how can the individual satisfy his own needs without hurting others, but rather: how can he satisfy his needs without hurting himself without reproducing, through his aspirations and satisfactions, his dependence on an exploitative apparatus which, in satisfying his needs, perpetuates his servitude?

The revolution then has to take root in the very nature, the 'biology' of the individual, and on these new grounds, the rebels would redefine the objectives and the strategy of the political struggle, in which the concrete goals of liberation alone can be determined.

P. Stuart Foss

Quote from H. Marcuse *An Essay on Liberation*

A CASE FOR 'WOMEN ONLY' MEETINGS

In the last *Woroni* there was an article by Bobbie Gledhill called "An Apple for the Teacher." I want to start by making a couple of comments on it.

First, just for the record = men are NOT barred from Campus Women's Liberation meetings, although at the meeting Bobbie refers to some people (vehement, voluble, or otherwise) urged arguments in favour of Women Only meetings.

Second, Bobbie implies that the claim that men dominate at Women's Liberation meetings, is no more than a dogmatic assertion. I do not think this is so. I used to be in favour of "mixed" meetings. But now I have attended a number of Women's Liberation meetings, both with and without men, my conclusion, based on this experience, is that participation by men DOES make a difference, and a difference for the worse.

So, if only because the question Why-is-Women's-Lib.-Against-Men is asked so often, I would like to put a case for Women Only meetings. I want to stress that this is not any Women's Liberation Official Line. Many women would disagree with me. Or be in favour of Women Only meetings for other reasons. Nor would I say that W.L. should arrange ONLY all-women meetings, though I do think that they should have an important — I would go so far as to say a central — place in any movement toward the liberation of women.

Bobbie also warns the "home-grown amateur psychologist" off tackling areas of human interaction of this sort. I don't think we should wait for the social scientists, as once we waited for the priests, to pronounce for us the Truth of what we are to think, see, and feel. For one thing, we can't wait — in this matter of meetings, as in many aspects of our lives, there are decisions that must be made *now*. And can we depend on what they say, anyhow? I would have thought that women particularly had good reason to acquire a certain hardy cynicism about the Words of the good sociologist — or the good psychologist.

I can only speak from my personal experience — an experience, however, which I have compared with that of other women in Canberra and in other parts of Australia.

I've never been at a meeting where participation by men was a positive asset. Maybe there have been good mixed meetings, or there *may* be good ones in the future. But I don't think this Benefit-of-the-Doubtism can be prolonged indefinitely. Many women are fairly pressed to get even one evening off a week to come to a meeting, and to hold meetings that are a waste of time for women (though of possible benefit to the men), seems unfair to them, as well as a pretty funny thing to do. (Admittedly, some Women Only meetings are a waste of time too, but that's another matter, since the reasons for it are different.)

I've never been at a Women's Liberation meeting where men have outnumbered women. The

sorts of "mixed" meetings I've been at have been of two sorts: meetings with about equal numbers of men and women, and meetings where women have greatly outnumbered men.

About Equal Numbers

I think that at these meetings men DO dominate the discussion. I don't mean that only men speak. But I do mean that men determine the direction the discussion will take. Often, they initiate it. And then the whole discussion refers to what they've said, whether their remarks are agreed or disagreed with, men are the centre of attention. I think there is more behind this than female intimidation or male aggression (see Point 4 below — miles below), but it does happen. This isn't my own impression either. After one such meeting, I discussed it with a couple of the men who'd been there. They agreed with me, said they'd been uneasy about it, but hadn't known what to do about it.

Of course, one could argue that all these were cases of temperament, not of sex, and that with other men, other women, men wouldn't have dominated the discussion. But this could be said of any instance of male domination that occurs in informal social circumstances. John Stuart Mill observed that many women complain of their husbands, but none complain of marriage in general. The danger of carrying the "matter-of-temperament" business too far is that we won't see the wood for the trees.

The meetings of this kind that work best, it seems to me, are meetings in which the women have reached some level of interaction among themselves (not unanimity just some degree of mutual recognition of one another's existence) through all-women meetings. I think, therefore, that new groups in particular — profit by holding all-women meetings.

Predominantly Women

In some ways what happens at these meetings is worse than what happens at ones where the numbers are about equal. It's all right if they just sit in the corner (though that can't be much fun) but that's not usually what people mean when they talk of men being at meetings — usually, they do mean active participation. My remarks refer to this.

One thing that happens is that the man adopts, whether out of nervousness at being so conspicuous or because it comes naturally, the role of Supercilious Observer; and having a person like that around can sure freeze up a meeting.

Another thing that happens is that a sort of Interviewer — Interviewee situation is set up. A man asks, sometimes in all sincerity, to know what Women's Liberation is all about, and the women undertake to tell him. This has some destructive effects.

It makes some women shut up altogether, for fear of giving "stupid" answers, and Letting the Side Down, as it were. They leave the talking to the more

articulate women there. This simply re-inforces "timid" and "forceful" women in their mutual roles towards each other. Which is a bad thing for both parties. (Men, also, adopt a Take-My-To-Your-Leader attitude.)

It also inhibits women from expressing disagreement with one another, again for fear of creating a bad impression (on the man) — of giving the appearance of disunity, of Not Knowing What We're On About, etc.

At the last "mixed" meeting I was at, a man remarked that he wished we'd stop the "women's Lib. inbitching" when two women started disagreeing with each other. The tone of the argument was certainly heated, since the point being argued was important, but hardly bitchy. Maybe "bitchiness" is the interpretation placed on *any* lively disagreement, between women. In order to avoid having it placed on them, women prefer to smother their differences. This halts the discussion at a pretty basic level.

It might be argued that it is a worthwhile outcome of a meeting if that bloke goes away a bit more enlightened — he's a human being, after all, with a right to know. So he goes away with the info., and next week there's some new bloke along, to retard and probably ruin the meeting. Where does it all end? There are other ways for men to find out about Women's Liberation, and our time is precious.

There is also the question (separate from the power-struggle business) of what the men SAY. I'd never believed in the theory that men THOUGHT differently from women, till I listened to the abstract impersonality, the ballast of citations of authorities, and the ideological pontification of men at Women's Liberation meetings. But that, I know, is generalizing unfairly. Women play these games too. (But whose games are they?)

Why Should There be Men at Meetings?

It is possible to turn the whole argument around, and put the shoe on the other foot, so that the question is, not why men should be barred, but why they should be admitted.

The standard argument for men's inclusion is that Women's Liberation is about ending sex-roles, and this is as much men's concern as women's. It is true that men are conditioned into masculinity as much as women are into femininity. But masculinity is the "mirror-image" of femininity — i.e. its complete opposite. The ways in which men might set about "unbecoming" masculine might be pretty different, therefore, from the ways women set about examining and trying to overcome *our* conditioning. Men's Liberation groups would seem to be a more appropriate vehicle than "mixed" meetings.

But anyway, there's more to it than reciprocal role-conditioning. There is also the matter of them being the rulers, us the ruled. The Government belongs to them, the laws belong to them, the churches belong to them, the cul-

ture (including the so-called counter-culture) belongs to them, the co-ercive powers of the state (army and police) belong to them, the streets belong to them. In short everything but the kitchen sink. All men profit from this state of things, whether they think it just or not.

It was men who defined what a woman should be. They defined what a man should be *themselves*. This is a difference that must be taken into account in considering what the aims and methods of women's liberation are to be.

The question of men's relationship to the women's movement is indeed a troublesome one, even, for any man with a sense of justice and for a desire to rescue his own life from a hide-bound masculinity, an agonizing one. But it seems to me it is a problem for men to address themselves to. Women have other tasks which must take priority.

One of the major tasks, it seems to me — and this is only a personal opinion, is the strengthening of a feeling of solidarity among women, as an intrinsic part of, and a necessary instrument for, the discovery of alternatives to the present male-dominated structures in which we live.

Mutually Hostile

One of the impediments to the achievement of this solidarity is mutual hostility among women. One could point to a variety of causes for this, and a variety of manifestations. The one that concerns me here is the way it operates in the argument over men at meetings or not.

Quite often I detect (amateur psychology again!) in arguments against all-women meetings, operating either openly or just beneath the surface of the argument, some of the following attitudes:

1. A residual — or maybe unquestioned — belief that men are more important than women, and that that's who Women's Liberation should be trying to convince. One woman (who'd never come to meetings) said to me that she'd rather discuss these matters with men, and that she couldn't see what purpose all-women discussions served, "apart from giving a boost to the self-confidence of weak women".

I don't think that's the only purpose. But I was surprised she didn't think it a sufficient one.

2. A feeling that women *need* men, that they'll never get anywhere by themselves. This tends to be a self-fulfilling prophecy, but whether the things done with such an attitude make much contribution to the liberation of women is debatable.

Also, the reason some men are eager to come to meetings, I suspect, is in order to put us in the right track.

3. Anxiety to retain male approval — an anxiety which often increases, oddly enough, in direct proportion to the woman's attainment of status (educational or professional) in the male-dominated hierarchy. I think that a woman in such a situation often feels her position, amidst mostly male peers, to be rather precarious. Hence this sort of anxiety and timidity is often present even in women who appear to be articulate, well-read, self-confident — even condescending.

4. Actual reluctance to talk to other women. Again, I think this is felt by women who have "made it", and, in the process of doing so, have become used more to the company of men than of women, whom they often dislike, or have contempt for, or quite simply lack practice in talking to about important issues. This reluctance is also felt by women whose main aim has been catching their man, and who have mostly regarded other women as potential sexual rivals — and despised others for being hopelessly incompetent at the game.

I think that this reluctance, rather than female passivity or male aggressiveness, is the reason why men become centres of attention at W.L. meetings: it really is a relief to switch back into that role. I *don't* think women find it easier to talk in the absence of men. I think some women find it harder. But more valuable. One of the most valuable effects for me was discovering that women I might have been inclined to dismiss as "cabbages", "meek little mice", and other such derogatory labels, were people of considerable courage, enduring and fighting in circumstances I only avoided by great good luck, and who had much worth saying. I don't think I would have made this discovery without Women Only meetings.

Eileen Haley



days of whine & poses



Australian, for whom the 1970's mean their 30's, have a problem when they look back in search of a time which they can swaddle in the soft wrappings of nostalgia. The 1950's are appallingly unsatisfactory: there may have been the beginnings of rock and roll and easier-to-learn dancing styles to off-set pimplyness, experimental hair-cuts and new kinds of clothes to sport as badges of one's teenagerhood, but these are not new things which can be recollected with any tranquility. The music, we now know, was a bowlderised version of something much tougher but it was then still buried in segregationist America and extolled the WASP'ish values of the American small town. The crew cuts, square cuts and flat tops now seem repulsively contrived, hideously disfiguring, and the lurex socks and dog-collar belts come shudderingly to mind as symbols of bad taste and endured discomfort — only the pimples were real.

The fifties struggled, pretty successfully, to stay alive for a few years into the sixties. Dancing was still a social matter, there was still a time lag between the release of the vital records and films in America and their arrival here. The culture being sung about was still an alienated one: we had never had pick-up trucks and High school proms and we never would. The songs were still about love; it was desirable for it to last for ever; if, in the song it didn't, it was usually in a teenage, school context and so probably for the best. There were no songs about sex; Elvis may have acted sexily when he sang but he didn't sing about sex, and he never came to Australia anyway.

In the late 60's one felt a fusion take place between one's pop and serious interests — pop became more serious and the world became more pop. This state of affairs still exists and so the Metropolitan Australian, so unsatisfactorily teenaged in the 1950's, musters nostalgia for the transition period — for three or four years around the middle of the 60's. Looking back, one recalls with relief the permissible dirtiness of it all, and thanks the Rolling Stones. (The Beatles, after all, had really been initially too scrubbed, barbered and be-

suited, lapels or no lapels, to provide the relaxation into dirtiness which the Stones ushered in).

Musically, the period of the Mersey and London rock groups was paradoxical. Like the white American musicians of the 50's, they found their themes and styles in the rhythm and blues and country music of the south, but, unlike Haley and Co., they did not gut and de-sex it. The Stones put sex back into rock: love probably didn't last, and when it didn't it was because people were cruel and greedy and life was tough, not because someone's eyes were bluer and lips were sweeter than someone else's. Dancing changed. Marathon mod dancing to "Get offa my cloud" was narcissistic and exhibitionist; all one required was a sort of moving mirror image and one's only relationship with it was a slightly competitive one.

There were other paradoxes; performers became younger but people older than them were permitted to enjoy their music (earlier, for example, it was impossible for anyone older than Fabian to like him.) Amusingly, Australia's leaders seemed to reshuffle and re-rank themselves so that their backs were once again turned to youth. While Ming had been coming over all unnecessary at the thought of the Queen passing by (and our Foreign policy was subsumed in that tremulous emotion), youth looked to America for congenial images; as British music, films and books took hold on the imagination of the young, Australian leaders threw in their hands with American Imperialists. This, perhaps, helped to produce the cynicism which characterised the period — no myths in the music, a strong sense of change, some drunkenness (often danced off), and much cynicism.

The confusion and complexity inherent in the counter-culture of today prompts a nostalgia for the anti-establishmentism of the transition period; it was pure, uncorrupted by ends — a 'feeling' which was dissolved by the drug culture and by pop's increasing social and political commitment. And so to the relics of the time: some are concrete, like the early Stones and Beatles records and cheap flagons of drinkable Penfolds dry red, but the true relics are recollected feelings and impressions — the move into denim (tight) by both sexes, the absence of anything resembling a suit on the hangers, and the hair, recovering from earlier mutilations, just stretching down towards the shoulders. It seems, in retrospect, a tough time, not vulnerable to the camping-up to which almost all other 'eras' have been subject. The opening bars of 'Satisfaction' rasp away all illusions, and when Jagger sings,

*I can't get no satisfaction
I can't get no satisfaction
'Cos I tried
An' I tried
An' I tried
An' I tried*

he seems to do all the self-mocking that's needed.

Peter Corris & Bobbie Gledhill.



THE ABORTION DEBATE



There is a moral question that is relevant to the abortion debate: is abortion justifiable in any circumstances at all, except perhaps those few in which it is necessary to save some other human life? That is, is abortion morally wrong? This question relates to the legal problems of abortion in that if an act constitutes a grave wrong then it is wrong to aid and abet that wrong in any way. Even in a pluralist society the citizens do not always have the right to follow their own conscience, for example where the action in question is the taking of innocent human lives. It relates to the general discussion of abortion in that moral questions do not cease to exist even if personal freedom is legally and socially achieved, even if the legal and social restrictions on abortion are set aside.

Thus I want to discuss what I consider to be the most powerful of the moral arguments against abortion:

The (direct killing of an innocent human being is wrong. The foetus (from the moment of conception) is a human being

Therefore, the (direct) killing of the foetus is wrong

Therefore, abortion is wrong.

One thing that is of interest about the second premise is that people may disagree about whether or not it is true whilst agreeing on all the relevant biological and biochemical information. That is, the antagonists in this debate may agree on all the facts about foetus and yet still disagree as to whether the foetus is a person, a human being. What is at issue, then, in this dispute is not a matter of fact at all but rather it is a *conceptual* dispute: what is it to be a human being?

Instead of refuting the above argument in the conventional way of denying that the foetus is a human being and thus claiming that the second premise is false and hence the conclusion doesn't follow, one might allow the proponents of the above argument to define the term "human being" in such a way that the premise is true. What I want to argue is that even so one need not be forced to the conclusion.

The justification that is usually offered for the second premise is that the development of a human being from conception through birth into childhood and thence to adulthood is continuous. The foetus is continuous with the adult human and hence is itself human. (The time of fertilisation can be accepted as a *non-arbitrary* point marking the beginning of a human body for we can distinguish between a sperm or ovum and a just fertilised foetus on e.g. the grounds of genetic potentialities). It is clear then that anyone offering this justification has arbitrarily decided that bodily continuity is the only criterion for determining what is a human being. On this criterion the foetus from conception is a human being.

However, I want to argue, if we accept this definition of a human being, the first premise becomes questionable: is the criterion that has been arbitrarily chosen to justify the second premise that which is relevant for a justification of the first premise? The significance of this point might be brought out by considering the following argument:

All birds can fly
Emus are birds

Therefore, Emus can fly.

Instead of rejecting the first premise as false and in this way not accepting the truth of the conclusion, one might instead point out that we have various alternative criteria for what is to count as a bird. The first premise in fact states the popularly accepted characteristic of being a bird, namely being able to fly, whereas the second premise is justified by appeal to a stricter scientific account of what it is to be a bird. Thus because of this ambiguity of the term "bird" one might allow the truth of both premises yet deny that the conclusion follows because the term "bird" is used with a different meaning in each premise. The argument is fallacious. In a similar way the term "nothing" is used equivocally in the following argument:

Nothing is better than true love

A crust of bread is better than nothing

Therefore a crust of bread is better than true love.

The first argument to the conclusion that abortion is wrong fails, I am claiming, in exactly the same way as the above arguments fail. Any justification of the first premise must mention certain characteristics of people that makes killing them wrong e.g. a capacity for reasoning, willing, desiring and relating to others whilst the second premise is justified solely on the ground of continuity of body. The term "human being" is used with a different meaning in each

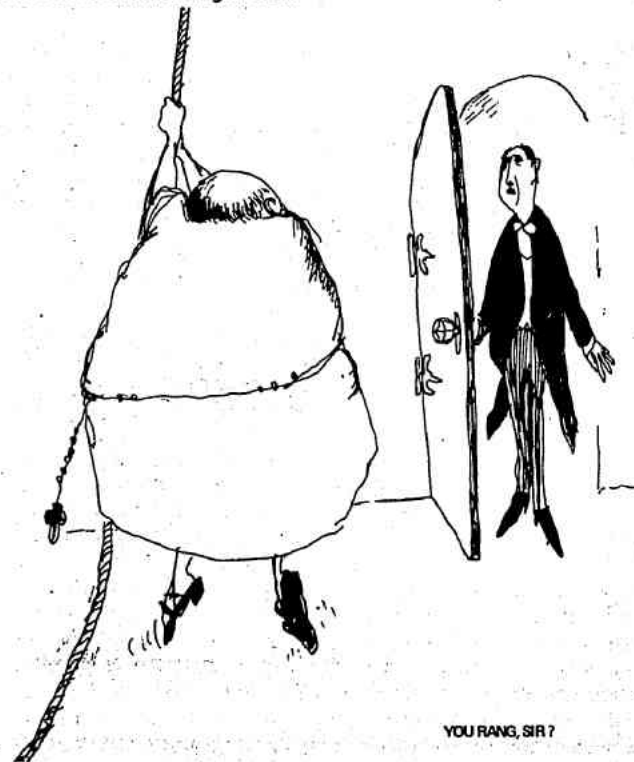
premise. The argument, thus, rests on an equivocation and is in this way fallacious.

This ambiguity continually occurs in ordinary discourse and is clearly reflected in many facets of human experience: we *do* have alternative criteria for what is to count as a human being. Only rarely has the law equated any form of abortion with murder; penalties even for professional abortionists have rarely, in England or Australia, exceeded five years imprisonment; a woman aborting herself or procuring others to abort her is virtually never prosecuted; seldom is infanticide punished as murder. If a spontaneous abortion or a miscarriage occurs, pity or sorrow is felt for the mother, not the foetus. Thus few people consistently regard the foetus, at least in the early stages, as they do an adult.

Thus because of this ambiguity in the term "human being" one may accept that the foetus is a human being without accepting the conclusion that abortion is wrong. However many people cannot accept this premise as true; cannot accept that the foetus is a human being. Their attitude has been well expressed by Angus Maude (a Conservative Member of the British House of Commons, in the first Abortion debate): "I ... cannot find it in me and I do not believe I shall ever find it in me to regard the non viable foetus in utero as a human personality. I cannot say I am right to believe this but nobody can say I am wrong. I am therefore left unmoved by the talk of killing unborn babies."

Elizabeth Reid

This is an excerpt from one of the speeches in the recent Union Debating Society debate on the topic "That the Laws relating to Abortion should be Liberalised". Other participants were Dr Thomas Mautner, Fr Michael O'Halloran, Professor Arthur Burns and a lively audience.



YOU RANG, SIR?

Bush Week Chapities

ABORIGINAL MEDICAL SERVICE

Sister Marjorie Baldwin is much of what one of ANU's bushweek charities is about.

Marjorie is the sister in charge of the Aboriginal Medical Service which is to collect 50% of this years Bush week takings — the remaining 50% being for Hartley Street Centre for Physically Handicapped Children.

The medical service was established in July last year as part of an urgent community response to the need for something effective to counter the deprivations experienced by Koorie people living within Sydney's urban black ghettos.

The service set up with the help of Professor F. Hollows of the University of NSW is run on a daily basis by Marjorie with the help of voluntary roster of 45 doctors who also remain on call in case of emergency.

Based in what was once an old 'fish & chip' shop the service deals with problems such as malnutrition — which leaves 9 out of the ten children who come to the centre having watery eyes, running noses, pot bellies or perforated eardrums which if not checked will lead permanent deafness.

The medical service runs a special children's day (Sunday) and runs a free food program for those suffering from the greatest diet deficiencies.

Contraceptive and family planning advice is given to all those asking or needing it — Marjorie explained that no one was refused contraceptives with the simple statement that "if they're old enough to have children then they're old enough to have contraception". Koories in need are driven to the service by voluntary drivers and the service is seeking a vehicle of their own — so far those companies approached have been



rather reticent about supplying a car — it seems that affluent white school children who wish to learn to drive have 1st priority.

Marjorie starts work about lunchtime and works through until 'I'm no longer needed' — which is usually quite late in the evening — an exercise which she confesses leaves her very little spare time to pursue her own interests and social life.

Typically what time she has is being devoted to the Miss Australia quest — "to add a bit of colour, to publicize the centre and to raise money for both Koorie and spastic children."

In her annual one week's holiday she visited the Aboriginal Embassy and ANU where she had a morning coffee with members of the Woroni staff — she explained that the Aboriginal population of Redfern were initially apprehensive about the service but now recognized it as belonging to them — "Like the Aboriginal Embassy it gives them pride that it is their own, it gives us a sense of identification and a sense of community".

Sydney however is not the only place where the medical centre operates as groups from the centre "go where asked" and hence periodically visit reserves offering and giving treatment.

Marjorie points out that as yet to her knowledge there were no Aboriginal doctors or Koories being trained as doctors and for that matter Koories rarely had the chance or the opportunity to achieve tertiary education. She grew up in Normanton in Queensland [Australia's Alabama?] which Marjorie described as "the most racist town I've ever seen." Now in Sydney and a trained double certificate nurse she claims she experiences very little personal racism. She says that the job and housing discrimination and the police repression Koories suffer from does effect her — as it often leads to emotional problems that the Centre with voluntary psychiatric help tries to counter.

The President of the Medical Centre is Koorie, Gordon Briscoe, who did a part-economics course at ANU two years ago and is now a field officer for the Aboriginal legal service as well as a National Tribal Council co-ordinator in NSW.

Marjorie and the Medical Service demand your help — so help sell the Bush Week Rag in which a further interview with her is conducted.

HARTLEY STREET CENTRE FOR PHYSICALLY HANDICAPPED CHILDREN

The A.C.T. Society for Crippled Children was founded with the aim of looking after the needs of children who attended the Canberra Hospital School. It served as a medium through which parents were able to consult with officers of the Department of Education and Science over the establishment of the Hartley Street Centre for Physically Handicapped Children in Turner. It continues to function, but in an enlarged capacity because the Centre includes a School and a Pre-School, with a present enrolment of about fifty children.

Who are the children attending the Centre? How are they selected? What schooling and treatment do they receive? What is their future to be? These are questions which concern the residents of the A.C.T. as well as the parents of the children presently attending the Centre for they are questions of community concern.

The familiar process of birth is a dangerous one and the noted Australian gynaecologist Dr W.G. McBride recently stated that "5% of children are born with mental retardation and 2% have cerebral palsy." It is a fact of life, or birth, that children enter the world with disabilities which are not inherited, but are a result of incomplete medical knowledge and ability to deal with the hazardous process of birth. In the A.C.T. there are three institutions which cater for the special needs of some of these children: Koomari

Malkara, and the Hartley Street Centre.

The Hartley Street Centre takes children who have physical disabilities and who are capable of being educated in the normal school system. Half of these children suffer from cerebral palsy, but children with a wider range of physical disabilities are treated; eg, muscular dystrophy and blindness.

It is now recognised that a physically handicapped child can overcome its disability if it receives a programme of therapy as soon as the condition is diagnosed. Early diagnosis is essential and a most important part of the Centre is the Pre-School, which at present has children as young as nine months. Enrollment in the Pre-School is recommended by an assessment panel after diagnosis or partial diagnosis of a suspected physical handicap by a medical physician. This panel continues to make assessments throughout the child's pre-school period to ensure that

the child is correctly placed and is responding to treatment. The same panel considers placements in Koomari and Malkara so that over-all activities are co-ordinated.

The Centre provides the usual educational programmes of a normal school and it has a staff of teachers provided by the N.S.W. Education Department. Education is one function of the Centre. The other important function is therapeutic treatment by para-medical staff. This treatment can be broadly classified into physio and occupational therapy, and the staff are provided by Canberra Hospital. The Centre is very fortunate in

having a dedicated and skilled educational and para-medical staff.

The programmes of therapy carried out by para-medical staff are a most important part of a child's development. The physiotherapists and occupational therapists concentrate on attaining the greatest functional ability of the child in the most normal way possible.

In the Pre-school, babies are taken prior to the age of three years, in order to give them every opportunity to experience as many normal situations as possible, these being guided and supervised by the therapists. Where necessary, muscles are strengthened and co-ordinated and the child is guided through crawling and walking, the more intricate upper arm activities and indeed, the over-all management of the child by parent is advised.

In older children, concentration is placed on balance and the attainment of normal sporting skills. Games, swimming and horse-riding all being part of regular weekly activities, the ultimate aim being the independence of a child, vocationally and at home.

Each child is constantly assessed during treatment and any particular problems which are in the interest of the child are discussed with the doctors and teachers concerned, thereby creating a close and thorough system of treatment.

The Centre is expanding rapidly and there is a continual need for funds to cover running costs and equipment for the children. In addition, the Society is now very much concerned for the future of the physically handicapped child. It would like to work towards the establishment of a workshop or similar activity. It would also like to see the establishment of a hostel for the physically handicapped. These projects will require a great deal of public support and the Society is hopeful that there will be a good response to appeals for help.





SEMESTER BALLS-UP



At its most recent meeting, the Faculty of Arts Education Committee passed a motion recommending that Faculty not approve the proposed 1975 Semester Calendar until the associated problems of student stress, workload and assessment are reconsidered and somehow resolved. The Education Committee established a sub-committee to examine these problems and to develop some proposals for consideration by Faculty. The Sub-Committee consists of Dr. Johnson, Dept. of Geography, Julius Roe, of the History Department, Liaison Committee, and Ian Green, Student's Association rep. on the Arts Faculty. Most of the discussion at the recent Education Committee meeting centred on the following submission, which suggests that a Semester system that absorbs the present Continuous Assessment system will produce a University that is more of a degree machine than ever, and less of a place for encouraging the growth of aware, thinking individuals.

Semester System and Continuous Assessment:

The introduction of the Semester Calendar will produce many undesirable effects if the present system of continuous assessment is maintained.

a) Most units in the Arts Faculty will change to half-units.

1) Many departments have already made the change to half units. Full year units will come under pressure as students doing both full and half units will be forced to neglect their full units in the middle of the year. (This is occurring at the moment in the Arts Faculty.)

b) Assessment by examination will occur twice a year.

- 1) This will increase the competitive nature of the University system.
- 2) This will result in more emphasis on short-term memory and note-learning which does not contribute to understanding and which is already seen in many units in the Science Faculty and is so predominant in the school system.
- 3) This will result in two periods of major stress in the year. Regardless of their significance, (in terms of half and full year results) exams, by their form and social context, create anxiety.

c) Assessment by assignments and essays will also increase.

- 1) Combined with the added examination period, this will result in less time being available for extra-curricular activities, and less time for student-centred thinking and reading.
- 2) Half units will employ the one week mid-semester break

for essays and assignments rather than for consolidation, thinking and reading.

3) Full units will employ the mid-year break for long essays, since there will be no other breaks available for extended writing.

This means that students doing both full and half year units will be occupied with course work throughout the year.

We are not opposed to the semester system on principle but because, without changes in the assessment system, it can only worsen the present situation. The movement away from end of year examinations as the sole means of assessment has led to students being continually plagued with assignments and gradings; time for personally directed study, thought and understanding is reduced to a minimum, and marks and grades are emphasised as the only criteria for self-criticism. The student who makes mistakes, and learns by them, finds himself penalised for his learning when he comes to end of year assessment, since the assignments in which he made those mistakes count significantly towards the final mark. The lesson he learns is that it is better to earn marks during the year than to learn by mistakes.

We should like to advocate the following alternatives.

a) That as far as possible there be no assessment which contributes to degree results until the final year of an Arts degree. This does not preclude assessment by both students and teachers (and it is essential that it be by both) which may give students essential guides to their performance and guides to the direction their work needs to take.

b) That as far as possible within a unit each student does not do the same course. In [most units selection of topics is today made solely by the teacher and there seems no reason why in most cases students cannot select to study topics in which they are interested. The student will find that matters essential to the discipline will have to be studied in order to treat his topics effectively. In this the teacher is more of a guide and a participator than a decision maker;

c) That coursework should as far as possible be centred around tutorials, laboratory classes and seminars. Regular lectures should be dropped and printed notes, if that would be useful, handed out. Tutorials and seminars should as often as possible be given by students, particularly in topics of interest to an individual student. Any lectures which

are given by students and lecturers should be public and public lectures should be distributed each week.

d) That final year assessment should be not of the current form but could be a short thesis an examination where students set their own questions, or an oral examination.

Julius Roe
Ian Green

The Sub-Committee welcomes all submissions regarding the Semester System; they may be addressed to the Sub-Committee through the Sub-Dean of the Arts Faculty.

The Faculty of Arts Committee has been a rather docile agent of student opinion in the past; set up as a link between the Liaison Committees and the Faculty, it consists of one student and one staff representative from each department in the Faculty. Because of its past nature and apparent impotence, (it only has the power to make recommendations) it seems to have attracted generally the most respectable students, ie those doing honours, attaining high marks etc, who often have little sympathy with the strains and tensions of the majority of students. This year it has occupied much of its time with assertions and counter-assertions about periodicals in the Library, self-congratulations about Departmental Centres, and some classic buck-passing as regards the publicising of activities, resulting in a desperate letter to the Woroni office. However, with the positive steps it has taken on the semester issue, the Committee seems to be emerging from its impotence. In future it is to discuss the B.A. course structure, the abolition of University fees, teacher evaluation and the publication of exam results. Arts students with ideas on these subjects should discuss them with their Liaison Committees.

FREEDOM OF SPEECH & THE PUBLIC SERVANT

Already Sir John Crawford, Professor Partridge and Dr Brian I'Anson (President, ACT Branch of ACOA) have agreed to take part in a seminar on "Freedom of Speech and the Public Servant" in September.

The seminar, being organised by Andrew Podger, will, it is hoped, include speeches from a spokesman for each of the major parties, and from two prominent political journalists.

The draft agenda is:
6.00pm Discussion of Legal aspects — the Public Service Act and Crimes Act.
7.00 - 8.30pm Panel discussion Sir John Crawford, Professor Partridge, Dr Brian I'Anson and a junior public servant/student.
8.45-9.30pm Politician's Chance hopefully Lionel Murphy and Andrew Peacock.
9.30-10.00pm Journalist's View — hopefully Alan Reid and Allan Barnes.

The date of the seminar is 6th September. Anyone interested in further information should contact Andrew Podger through the SRC, or attend an Activities Committee Meeting (Wednesdays 5.00pm, Union Bar).

SCUNA

ANU Choral Society presents KING ARTHUR, by Henry Purcell and works by Britten, Josquin Despres. (Conductor, Brian Hingerty).

University House Dining Hall, 8.15 pm Sunday, 30 July (Tickets at door)

SCUNA (Choral Society of this University) is once again performing at University House. I wouldn't have to say anything else, if you'd all been there last term; but you weren't (some of you). No. So I can go on, with impunity.

King Arthur (oft' times known as The British Worthy) will be there, by courtesy of Mr Henry Purcell. Also his entourage of Vikings and Saxons, Shepherds and Shepherdesses, and Fairies miscellaneous (Ah, yes, The Camp Scene...) Not conspicuously bawdy, good people; in fact, quite moral.

The place to meet these personalities is, not Woden's, but, University House Dining Hall, on Sunday the thirtieth of July, at a quarter past eight — at night. There'll be tickets at the door, I think, but I can't remember how much they cost. Probably not enough.

FAITH BANDLER (Pres. FCAATSI)

presents
the BBC documentary

THE BLACK AUSTRALIANS

A BLATANT EXPOSE OF AUSTRALIAN RACISM

AND BANNED BY THE ABC

Copland Theatre 8.00 p.m.
Wednesday 19th

Admission 75¢

Students 50¢

Proceeds to go to FCAATSI and the Aboriginal Embassy.

WORONI spoke to the Warden of Bruce Hall, Mr. W.P. Packard, The Dean of the Faculty of Science, Professor Ian Ross, and the Registrar Mr. C. Plowman, concerning their views on the proposed semester systems.

Mr Packard saw the effect of semesters as causing the first major changes in the residential scene since they were first planned: He gave us the major reasons:

- a) a 10% increase in the time spent in the university (from 28 to 31)
- b) Two major exam periods in a year, as opposed to the present one. It is important that the possibility of increased psychological problems for the student be reviewed. Not only could there be (probably but not inevitably) greater exam pressure but the amount covered in one year should increase. Any student who has attended the College of Advanced Education, which operates on a semester programme with twice yearly exams, will have realised the increased pressure of work.
- c) Increased student costs.

There are two main factors to be considered — the cost of three extra weeks of student residence and the loss of revenue to the halls and Colleges, through a reduction in conference money. The letting of the hall to conferences really subsidises the student as the fee the student pays for accommodation doesn't cover costs. Conferences are charged three times the student rate for accommodation.

Firstly, regarding the cost to the student, on 1972 prices, a changeover to the semester pattern (assuming that one is not able to get conferences into the halls over the four week holiday, the Hall of Residence tariff will increase from \$685 to \$790, a 15% increase. Other rises may have to be taken into account, eg staff wage increments. Also to be considered is the loss of revenue to the student who works during vacation to support himself. This loss will amount to about 3 weeks out of twenty, that is about 15%. Therefore the increase in costs could be as much as 30% to the student.

The Halls also face the possibility of an increased likelihood of vacancies, due to the twice yearly ebb and flow (ending July and December) of students. For every room vacant, the Hall loses \$800.

Secondly, conferences are usually held by academic bodies which can only meet during University vacations. The loss of conference is not only effected by the loss of three weeks holiday but also, when the new four week vacation is implemented, by the conflicting times.

Whatever way the Halls balance their budget, the first couple of years under the semester system will result in a direct and therefore some sort of subsidy may have to be considered.

SPORT SHORTS

- courtesy

of Toni Hewitt

Rugby — who's kidding who? Well, the Waugh Cup players are truly incredible — on the field, anyway, as I would blush at commenting on their performance elsewhere (see Jock Rankin for news on this.) They are the only team to go through a local competition undefeated, without laying flat too many of the opposition. We hope a large number of spectators will be roused to watch their efforts in the semis. Players, please note that training starts at 5pm sharp every Friday in the Union Bar...

Hockey

The bonds of friendship between ANUS and Sydney hockey clubs are at least strained, if not severed, owing to one member of our women's team, who shall be nameless, being forced to climb along ledges at 3am in negative temperatures and not much more clothing. This was to ensure our Sydney visitors had a warm bed for the night and did not have to encamp on said player's floor, or share her bed. Anyway, we had our revenge on Sunday, by annihilating them — in a manner of speaking — on the field, and then drinking them under the straw at the trough.

Tennis

I hope the Aboriginal Embassy was invited chez the McMoans to watch their female diplomat, Yvonne, at Wimbledon in the semis. I must admit the hip pocket was feeling the strain at 3-0 down in the second set after losing the first, but true to form, she came back to win me \$1.25, which was very much appreciated. The evening's viewing in Burgmann's passion pits was highlighted by such ABC comments as Yvonne's 'lack of depth and penetration...', which I personally feel shows decided insularity.

Shorter shorts

Warren Snowden is leading the current heavies beard race by a weak chin and a half. The fungus growth was decidedly promising at first, but seems to be declining. I believe there is an axiom concerning the relationship between beard growth and virility: what's happened to your sex life, Warren?

Women: if you have any sporting enquiries, please direct same to Neil Gray, back room, Sports Office, once again as chauvinistic as ever now his plaster's off.



Full Marks

Seen last Tuesday in the Sundeck Bar, Perisher, 1 Michael Marks in an advanced state of intoxication, his excuse being that he had damaged his knee(?) on(?) the slopes and couldn't ski...

Bush Week

Another newsflash straight from the horse's er mouth: the campus legal eagles, led by Fay Thomas, are once again organising a Parliamentary debate and Mock Trial. The topic for debate is at present 'that Fornication Undermines Country Kids', but whether this is what you will actually hear discussed in a few weeks is open to conjecture, owing to that great legal tendency to change their minds on all possible occasions. Details about the Trial are a close secret (in future, whenever this phrase appears, please read it as 'details are not yet formulated...'), but no doubt it will be as entertaining as ever — and certainly R certificate.

luv toni

CO-OP CHILD CARE CENTRE

Last Thursday there was a meeting between student's representatives and the Administration on the establishment of a co-operative child-care facility. Other interested parties present were representatives from the existing pre-school centre and the University Women's Association. (A rather exclusive club of the graduate wives of academics and senior administration officials) The Pre-School Centre is most sympathetic to the idea of a co-operative child-care centre being established. The exclusive women's club was dead against it.

The question which was put to the Administration was whether they were prepared to support such a co-operative and if so whether they would supply adequate premises so that the child care centre could be in operation this semester. The Administration's answer, as with most bureaucratic institutions was that they will consider the matter. They have considered it and have decided not to supply any facilities.

It would seem that an organisation has to comprise the wives of administrators or senior academics to obtain facilities from this University. The University Women's Club has a whole house on Balmain Cres. (with a minimum of sharing with the school holiday program.) in which they can hold their little chit-chats. Various levels of usage of the building have been quoted, and as the pressure by students for child-care premises had been an issue, the usage rate has increased considerably from the holding of monthly meetings of the club to the 20 days a month.

The University women completely opposed the idea of sharing the premises with students. This example illustrates the types of inadequacies and inequities in the building allocation of this University.

The executive of the SRC has taken up this issue and have passed a motion asking the University to adopt a more considered approach to the question of building allocation. They recognise that the University is not providing premises, and that in forcing the SRC into allocating premises to this centre, premises which are inadequate for effective for child-care, as a consequence, they are inhibiting the development of child care facilities on campus. That is, the University is rather behind the times with its policy on this matter, since it fails to recognise that many of the women participating will be joining the work-force after they gain their qualifications and their families are of school age. By going to university and obtaining academic qualifications they can at least bridge some of the gap between them and their male counterparts in re-entering the work-force.

However, even despite obstruction from the Administration and their women, the SRC has offered a couple of rooms in the Childers St. complex for the establishment of a child-care centre. This centre started last Monday at 8.30am. However, parents are concerned with the lack of adequate facilities, especially considering the preferential treatment given to certain other people on this campus. Richard Whitwell, Treasurer, Parents on Campus.

BUSH WEEK(24-30 JULY)

The provisional programme for Bush Week is on display in the Union. Friday is a holiday and no lectures.

We need creative people to get together with Ian Green (Bruce Hall) so that we produce a great Bush Week Rag. People to help with the distribution of the Rag should see John Morris in Burton Hall. Jock Rankin is the Business Manager so if you know anyone with lots of money who wants to put in an ad. at \$1.50 per column inch, you could phone him on 956904 (but hurry).

Other people are needed for such events as: the Tug of War; Second Hand Stalls and any other sellers (eg. Creative Arts); the woodchop; the Flag raising

contest and any stunts for Thursday night; the (ecological) Iron Man Race; the Scavenger hunt (note — you could start collecting tin cans for this now: they'll be worth a few points!) and last but not least the turns on Thursday, Friday and Saturday evenings.

On Sunday there will be a trip by bus down to Bredbo to see "The Country Wife", grovel by the Murrumbidgee, brink at the pub or go for short walks. Hope this will be fun, but leave your car at home if you value your limbs and money (lots of cops at Tarago trip in 1970).

Other goings on include a tiddlewinks competition across Commonwealth Avenue Bridge and a pram race from McMahon's

Lodge to Civic.

Our main money raiser is the rag so I hope we can all get together on the Friday Morning and sell 10,000 copies.

The Bush Week Committee is: Jock Rankin (ph. 956904) Phil Shepherd (Forrester, Garran) Toni Hewitt (Sports Union, Burgmann) Jenny Shapcott (Womens' Lib, Burgmann) Jackie Miles (Co-director, Burton) Richard Bomford (Co-ordinator Bruce)

Anyone who wants to get Bush Week off the ground or who can help with horses etc. is asked to either see one of the Committee Members and leave their name and interest with Di in the SRC Office.

Reflections on artists — the student variety.

This brief reflection is engendered by the recent Chamber Music Society concert in the Union Bar though it is no way intended to sleight the quality of the performance. The object of this performance so the hand-outs said was to "crush the philistines" and thus philistines found it most enjoyable.

My reflections arise from the continuing and disturbing insistence by student "artist", whether jazz, folk, classical or drama, that silence is golden. Before the Chamber Music concert we were all told to shut up and if we wanted to drink the bar was open outside. Some attempt to crush the philistines!

In this era of taking culture to the masses, such an attitude is unforgivable. If the "artists" want to reach the masses, they must be prepared to meet the

masses half way. For the dilettantes, perhaps a public performance in tiered seats in a concert hall is fine and there one can fully appreciate the beauty or otherwise of the work in deathly silence. But in a bar or similar surroundings, this cannot and should not be expected to apply.

Strange as it may seem, it is possible to enjoy a good performance of anything while you're drinking, eating and chatting. Often it can, of course, be more enjoyable because you're not forced into a totally unnatural environment.

One is reminded of what for me was one of the highlights of Orientation Week — the George Dreyfus/Rodney Hall Chamber Music/Poetry concert. It was a veritable delight — drinking chatting, union cleaner clearing cups, the refrigeration humming and Dreyfus et al

carrying on regardless and the "Audience" enchanted.

Another assumption that campus artists make is that they have the quality of greatness that ensures immediate acceptance by an audience. This is a most dangerous and aristocratic assumption. An artist, any artist, must be judged by his audience whether they are philistines or not. I should have thought the true measure of an artist is to get through to his audience, and maybe reducing a distracted audience to silence is the best method of measurement.

So come on artists, let's have less of this artistic temperament and more of making culture less of a chore and more an enjoyable event for everyone.

Jon Stephens





UNION BOARD

Mr David John Spratt
Nominated - C.Clayton/
C.Baxter
Economics IV, Garran Hall
JCRC 1970, SRC Member 1970/
72, Woroni Editor 1971-72,
Editor "Orientation 72", Foun-
dation Member of Goon Society
and Kite-Flying Society. To
quote Refshaug, 'I would like
to see the Union staff "work less
and do more".'



Mr Craig Clayton
Nominated - Rankin/Refshaug
1969 Sydney University - Eng. I
1972 ANU Economics 2,
Business Manager Woroni, Thea-
tre Group, 43rd SRC Treasurer,
44th SRC Treasurer.



Claude Baxter
Nominated - Spratt/
C. Clayton.
President of D.R.U.,
Member of Bush Week Comm-
ittee, Member of Health Serv-
ice Head Selection Committee,
and one of the fools who went
to the Williams [V.C. elect]
welcoming luncheon.
"It's the students' fucking
Union, so give them what they
want. Cheap food, contraceptives
and a huge white graffiti wall
to vent their frustrations on."



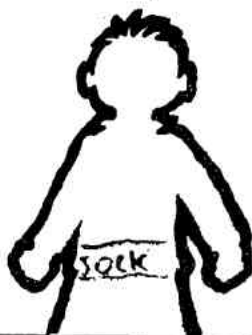
Mr Charles Randal Lawrence
Nominated - A.Bowman/A.Shira
The Union Board has always
needed more members that are
in touch with the populace and
in touch with other clubs and
societies around the University.
The Board also needs dynamic
vital people that can carry the
responsibility of the position
on their shoulders. I am in 3rd
Year Science and have no extra-
curricular activities.



Mr Richard Refshaug
Nominated - C.Clayton/
J.Rankin
B.A. (Hons) ANU - Law Student
ANU: President, ANUSA 1972,
Deputy Chairman, Union Board
1968-1972, Vice-President, SRC,
1970; Secretary, SRC, 1971;
Member, Union, House, Finance,
Development and Bar Committee.
Member University Bookshop
Committee 1969-1972; Board
Member, ACT Arts Council;
Committee Member, Canberra
Little Theatre.



Mr Ronald Jock Rankin
Nominated - C.Clayton/
D.Riddell
3rd Year Arts Student, Sports
Union Council Member



Mr Andrew McCredie
Nominated - D.Jacobs/
D.Riddell.
I am standing as a
member of the Enviromental
Society, who have been
responsible for the changes
in the Union towards a
enviromentally sound
Union. You probably
remember my ranting
about 'Spike' condoms in
the SRC elections; well I
still care. Vote for me for
sound enviromental
policies and plenty of
condoms.



Mr Chris Macphillamy
Nominated - W.Chapman/A.Fox.
Full time 2nd year Economics
Law Student, SRC Representative
to 1972, Union Board of Man-
agement



Mr F.S.Keighley
Nominated - Fiona C.Ross/
T. Hall.
Full time third year Arts student.
SRC Welfare and Education
Officer 1971-1972, SRC appoint-
ee to Welfare Committee of Uni-
versity Council 1971-1972, Union
Board of Management 1972.



Mr Michael Richard Marks
Nominated - C.Naughton/
L.Constable
2nd Year Economics Student.
1971-1972 SRC Member, public-
ity/information Office, 1971
ANUSA Representative on
College Committee to Council,
1971 Committee Member of
John XXIII College, 1972
Resident of Burgmann College,
In charge of BULLSHEET (a
weekly information sheet of
what's on at Uni.), 1972 Member
of Union Board of Management,
1972 Circulation Manager of
Woroni, National 'U' and BULL-
SHEET, 1972 ANUSA Repres-
entative on College Committee to
Council.



THIS PAGE HAS

Spratt	BAXTER.	REFSHAUGE	McCredie	Keighley:
If you've ever been to an ANUSA meeting you'll know that he is not one to tolerate any administrative bullshit. (except his own). What the fuck about maintaining a balanced Union budget; vote for him if only to have him crap on Clean Gene and give everybody food - cheap. The Board needs at least one irresponsible shit-stirrer to keep the other members from getting too pissed.	ANU's anarchist draft resister. He will undoubtedly stir Jungle Gene out of his complacency and will shit on present high prices and mismanagement from a great height. Well worth a vote, if he says so himself, as he no doubt will.	The best S.A. President in four years, he has a good knowledge of the "rights" and "wrongs" of the Board. He wants change and will certainly carry them out if given support.	You'll get what you expect from a Goon. With him on the Board, there will be a lot of shit thrown, hopefully at the distinguished personage of Greasy Clean Gene de Toth.	Although seemingly incredibly conservative, he, like his father, a rebellious state MP, is extremely progressive and liberal in his approach. He knows what is wrong, has worked hard, and now needs some help to bring all prices down.
Clayton;	Lawrence	Rankin:	MacPhillamy	Marks
Hardworking SRC Treasurer, but indecisive and on the conservative side. Probably already has too hard a workload on the SRC.	I don't know about dynamic, vital Lawrence but he writes a boring speech	Presently engaged in organising Bush Week. Otherwise unknown. Has been heard to express anti-DRU sentiments.	Another of the anti-condom crusaders. Son of a solicitor and member of the ski club. In opposing the vending machine (while SRC representative on the board) he expressed a viewpoint contrary to that of those he was supposed to represent.	The man behind the bull (and nothing else) It would be nice to say something new about Mr Marks, but he hasn't done anything, so we can't.

ELECTIONS

groan



11

Mr David Shirra

Nominated — S.Padgham/
Refshauge

3rd Year Science Student. Extra-curricular activities have been nil apart from vague forays with the mountaineering club administration. What finally stirred me into life was that for the past year I have lived extensively in the Union and have become pretty jacked off with it. Perhaps if elected I might be able to change something (MY WAY)?



Mr Simon Cameron

Nominated — Willoughby Thomas/
Bomford

Third Year full-time Arts Student. Union Board Member 1972, Theatre Group, C.A.C. and House Committee member.



Miss Laurel R. Smith

Nominated — T.Mackay/
C. Van Seville

Economics III. Official participation in University affairs has been non-existent, so there is nothing to judge me on, but I would like to change this. No definite promises are made to revolutionise the Union, but attempts will be made to run the Union more in line with students' demands, e.g. change the early closing hours of the Union.



Mr Peter Woollard

Nominated — R.Ball/S.Maloney

I have been a member of the Union Board of Management this year and on the Childers Street House Committee since 1970. I am a full-time Arts student and if elected will continue to take a positive interest in modifying the catering services so they really reflect students' tastes.



Mr John Castellari

Nominated — Van Seville/
Brennan.

Third year Arts student; previous Vice-President of ANU Folk Club; recent member of Social Action. May I only add that my personal integrity and neat appearance at all times have long been the envy of the majority of those on campus whose religious inclinations could be expressed only in terms of the divine.



Mr Patrick Power

Nominated — Ms.Salzer/Simmerman.

3rd Year Arts/Law Student, 1970 Member SRC. Founded ANU Radio Club. Founded ANU Monarchist Society. 1971 Executive Member — Union Board, SRC Executive Member, Vice-President — ANU Law Society, President, Radio Club, Chairman — Burgmann College Residents' Association Meetings, Chancellor Monarchist Society. 1972 Chairman — Union Board of Management, President — Radio Club.



Mr Vijay K. Bhalla

Nominated — C. Van Seville/
Castellari.

Final Year Science Student. Member of Board of Management 1970-1971, Member of House and Bar Committees 1971, Member of other important organisations.



Mr Rakesh Ahuja

Nominated — Julie Clabburn/
P. Hunt.

Economics Graduate, Masters Qualifying Student. Chartered Accountant with ten years experience. Also qualified for membership of A.S.A. through a separate course undertaken at the Canberra Technical College. Chairman of the Union Board of Management, Executive, Finance Committee and House Committee — 1969 to mid-1971. Chairman of the Users' Committee 1969-1970. Executive Member of 1971 Aquarius Festival of University Arts. Member of Rostrum. Servant of the India Society



Mr Graham Smith

Nominated — Zed/Skinner

1967-68 SRC, 1969 "Inside-Out" — Assistant Broadcasting Officer, 1971-72 Union Board, House Committee and Bar Committee. I don't altogether trust the Union Admin's handling of our interests. They can all too readily ignore the Board; so we can't afford dead weight or yes-men. (I was the only member to query the unauthorised Orientation Week liquor price increase). Vote for responsible Union Management.



Mr Warren Edward Snowdon

Nominated — R.Refshauge/
S.Padgham

Presently 2nd Year Arts Student. Elected Member Sports Council 1972. On Committee for development of new squash courts. I have been on the Executives of various clubs and societies and have been a participant in a number of welfare groups. Currently have part-time job as a barman at a local club.



FUCKED

W O R O N I

Shirra:

Dislikes present Union prices and will do everything to change them that he can. (simply because he spends some of his money in the Union.) As a money-grubber, will give Slimy Gene (de Totth) a hard time.

L.Smith:

The only woman standing; therefore will be elected.

Castellari:

All but lives in the Union, so should know what is wrong with it. His self-proclaimed "personal integrity" would lead him to do a good job on the Union Board.

Bhalla:

Has frequently expressed his dislike of the present Union bureaucracy: if he decides to pull his finger out, could be a valuable member of the Board.

G.Smith:

One of the few members on the present Board who is prepared to do something. Distrusts the Union bureaucracy and should therefore be given every chance.

Cameron:

Together with Power and Woollard, he opposed the vending machine - all three argued that they didn't want to upset the Admin. No guts and all arselicking - not what we need on the Board.

Woollard:

Presently on the Board, and also opposed to the contraceptive vending machine, despite the fact that both Union and Student's Association meetings supported it! States in his policy that he will "continue to take a positive interest in modifying the catering services" - sadly he hasn't done anything positive about prices.

Power:

Present Chairman of the Union Board: The man who stopped the contraceptive vending machine, who opposes the idea of lower prices and supports that of shorter trading hours. As a law student he is unwilling to act ambitiously on anything that might prejudice his legal career - hardly what we want on the Union Board!

Ahuja:

The man who as Treasurer of the 1971 Arts Festival managed to lose Aquarius. Did precious little as Board Chairman in 1969-70 and unlikely to climb to any greater (?) heights if elected yet again.

Snowdon:

Stood unsuccessfully for SRC elections this year. No apparent reason why he should do any better this time.

CAPE TOWN



CAPERS

Maureen is a white South African university student who was involved in the recent demonstrations in South Africa. Perhaps before we get onto the recent happening in South Africa we could talk about the various student organisations and their political outlooks.

There are 3 students organisations, each one representing various sectors of SA society. The first student grouping is the ASB which represents Africans students and to which the five Africans uni's are affiliated, including SA's largest university, the University of Pretoria — 14,000 students. The ASB is very pro-apartheid and uncritically supports and enforces all government policy. It is very narrowminded and puritanical.

Then there is the NUSAS which represents the English speaking uni's, it is strongly anti-apartheid in a liberal fashion. There is very little socialist thinking but they are opposed to the education inequalities and totally oppose the apartheid system through their newspapers and demonstrations.

Then there is the SASA group which represents black and Indian students in the black universities. They have isolated themselves completely from white uni students and although they oppose apartheid absolutely they have not been harassed by the government until recently because the isolation and their isolationism to an extent implements apartheid. Their aim is complete black rule and not white domination. It criticises apartheid mainly through demos and sit-ins; students are continually being exiled from black universities for their involvement in the SASA movement. One case of this was probably the main spark to the recent student unrest.

Q I wonder if you could say anything about the background to the recent demonstrations.

A At the end of May this year graduation ceremonies were being held at one of the Black Universities in Rhodes. An honours student who was graduating was asked to give a speech — up to then he had always been a fairly conservative person and never involved in SASA politics — so the all-white Administration thought it would be quite safe to ask him. In his speech he attacked the apartheid system very strongly.

Immediately after his speech, he was expelled and refused his degree. The entire university had a sit-in in his support and were also expelled (in all 2000 students). The results were traumatic throughout the country especially at black uni's where there were more sit-ins, more expulsions and utter chaos.

At the white universities, NUSAS planned an all-campus Education Week in the first week of June. This was to raise objection to the SA Education System and ask questions about its workings, eg. Why was 14 rand (about \$15) per annum per black student while white students had over 200 Rand spent? Why was white education free while black education was not? Why could not black lecturers lecture in their own uni's? Why only white africans lecturers while there were blacks capable of it? For some reason these demos started in Capetown on the Friday while on all other campuses they started on the following Monday.

On the Friday the Capetown university students had got permission from St Georges Cathedral to have a demo on their steps, a position right at the top of the Main street. They had this demo which was peaceful up to a point until the President of the SRC started addressing the students through a megaphone and could thus be heard by passers-by on the street. The police closed in, indiscriminately batoning students who then sought refuge within the cathedral. The SRC President was beaten while actually clinging to the cathedral altar.

The results throughout the country were spontaneous. Whites and students were horrified, feeling that their rights were threatened to a far larger extent than they had ever realised. Some began to give attention to their own liberties instead of thinking purely in terms of black equality. It was far more at home; their whole fear and interest were much greater. Demos started in Capetown and elsewhere. There were mass arrests with police using tear gas and dogs to break up and disperse the demonstrators. On Tuesday there were mass arrests and many illegal marches with differing reactions on various campuses. In Maritzburg the Vice-Chancellor led the students on an illegal march but nothing happened.

The police did not interfere. 350 students were arrested at Rhodes with more arrests being made in Capetown and other uni's.

On Tuesday night the Government declared that it was illegal to have any demonstrations — any outside gathering of more than 12 people was prohibited under the riotous Assemblies Act; virtually declaring a state of emergency. However the demos continued and more students were arrested under the new act, being held in jail until their trials came up.

However feeling on black campuses had died down by now to a certain extent and with impending exams the whites couldn't afford to go to jail. The whole time of the affair was extremely unfortunate because of the time of the year. Still the seeds exist, and resentment against the workings of apartheid will increase. However it will be some time before we again have the force and unity which we had last month.

Q Could you say something about life in South Africa and how much the system on Apartheid is integrated into the whole social and economic framework.

A I think that it is very difficult for someone not living in South Africa to imagine how total and absolute the system of Apartheid is. Everything is totally segregated, education exceptionally so; you are brought up in an Apartheid regime to believe that blacks are inferior — blacks are brought up to believe that they are inferior. Their living conditions are appalling: in the black homelands disease and malnutrition are increasing yearly, and totally the situation is getting worse. Pass laws, job reservations (in which certain jobs are reserved for whites eg. bus conductors, railway shunters although blacks are more than capable of doing them. However it has to be maintained to keep the poorer and less skilled whites within the 'racially superior' framework), the migratory labour system, through which most black labour is organised; all of these features are ever present and noticeable.

Q What about the presence of police within the framework of the white society. It is fairly obvious that it is the most noticeable feature and variable of white/black relations.

A Of course the threat from the blacks is far greater than that from the whites. However any segment of the people who pose any threat to the continuing existence of Apartheid are continually harassed. There are spies on every university campus, in every SRC office, and there are usually a few informers on each student's council. All SRC NUSAS and SASA mail is opened, and there is continued phone tapping (legal in SA) and watching of student affairs. Students are not the only ones who suffer but overall it is not as bad as the surveillance and control over the blacks. After all we still share the benefits of the white society.

Q What is your reaction to the statement that only violent revolution is the answer to the Apartheid System. Do you think that the blacks are capable of mounting one?

A I cannot possibly believe this. More than half the SA government infrastructure and spending is on defence and security; mostly against internal subversion. If there were an uprising, I don't see it as being successful — just a mass slaughter. Also SA is surrounded by countries which offer protection; Mozambique, Rhodesia, Botswana and Swaziland are all economically dependent on South Africa and most of them practice apartheid to a greater or lesser extent themselves. Guerilla warfare might be successful but not a mass uprising which I couldn't see working for a long time. I think one of the better ways is a slow withdrawal-type evolution; the blacks withdrawing economically from the whites as much as possible which I think is beginning to take place now. Outside pressures too are forcing and will force white SA to modify its policy.

Q What do you think the effect has been of sporting and economic boycotts on White South Africans?

A This is one of the greatest levers for change. Recently the americal Polaroid company was forced by US protestors to pay blacks and whites the same wages, as they would in America. This has increased black wages enormously and other overseas countries are being pressured to do the same. Ford and General Motors are a couple of these. With regard to sport, the Springbok demonstrations in Australia had a tremendous effect on South Africans, and was given full support by both NUSAS and SASA. South Africans were fully aware of what was going on and could not help feeling just how much Australia and the world was conscious of injustice in South Africa. There is no TV in South Africa but you couldn't listen to the football commentary on the radio for the screaming. It has isolated South Africa to an even greater extent which has meant that change can only be sooner.

Q It has often been said that Australia is regarded both by South Africa and by the world community as the friends and allies of South Africa.

A This is general impression due largely to the fact that Australia has never actually voted against SA in the United Nations. It is the only country which has not; it has abstained several times but never voted against SA. South Africans are aware of the Aboriginal situation in Australia and consider that it is worse than in SA. One of the greatest criticisms of the recent Springbok demonstrations was 'why don't they put their own house in order?'

They do regard Australia as a friendly country. Many South Africans would like to leave SA and would live here rather than any other country. They feel closer ties to Australia than any other country although there is a lot of resentment of your students and your Aboriginals and the hypocrisies of your demonstrations.



ILLOKO SPEAKS



While his appearance on campus did not incite a particularly large audience, some of the things he said were of interest! "the pig's mentality is that (!) big! Yeah!"

A member of the Polynesian Black Panther group in New Zealand, he is in Australia to see what Black Liberation here is doing, and to publicise the falseness of the popular belief that New Zealand is a successfully multiracial country. "the pig's mentality is that (!) big! Yeah!"

He detailed discrimination in housing, obtaining work, court sentences (eg 80% of New Zealand prisoners are coloured), education and representation in parliament. "the pig's mentality is that (!) big! Yeah!"

Although he admitted that the Polynesian Black Panther movement in New Zealand is not as organised as the Black Panthers in America, for example — or Australia — he said that they had a good commune going, distributing food at one third retail price (prices are even higher in New Zealand than in Australia) and an anti-institutional education system going to try to help Polynesians beat the repressive system. "the pig's mentality is that (!) big! Yeah!"

Many young Polynesians grow up in a violent environment, resulting in many Black gangs operating, with members wasting much of their energy warring with each other. Illoko said that one of the things the Polynesian Black Panther movement had done was to bring these gangs together to work against the establishment for equality. "the pig's mentality is that (!) big! Yeah!"

Relations with the cops are ambiguous — while they trail the Panthers non-stop, and harass them, they bow to political fears of popular reaction, and don't push too far. Maybe white New Zealand's conscience could wake up, with some pushing — and the Panthers are starting to push. "the pig's mentality is that (!) big! Yeah!"

However, as a speaker, Illoko did not impress; he repeatedly supported arguments with the rejoinder — "the pig's mentality is that (!) big! Yeah!"

Sir,

The Morning After Pill

Although we applaud the concern expressed through your columns on the need to avoid unwanted pregnancy, we feel that the advertisement for the "morning-after Pill" — or more accurately "the days-after pills" (Woroni June 28) — suffers from one of the shortcomings of the bikini — what it reveals is interesting, but what it conceals is vital. The naked truth is that the quotation from the summary of Kuckera's paper (J.A.M.A. 218, 562) omits the important statement "It was an emergency type of treatment and, should she have a continuing need for contraception, other means should be sought."

Lest it be thought that the "days-after pills" provide the answer to a maiden's prayer, we should like to point out that the dosage of stil boestrol recommended

is no less than one hundred times as great as that considered safe in the standard contraceptive pill. While Kuckera referred to the nausea and vomiting which occurred in 55% of the patients treated she omitted to mention the potential long-term hazards of such blunderbuss therapy. Thus, obstetricians have stopped using stil boestrol for suppression of lactation because of its effect in inducing thrombosis, and there is a real danger, particularly with repeated treatment, of inducing sterility and in the long run cancer of the breast and genital tract. Although emergency treatment for unprotected exposure to the danger of pregnancy may occasionally be warranted, we believe that adequate preventive measures are safer and more rational.

The low dosage combined oestrogen-progesterone "month-before" pill is by far the most effective contraceptive and its risks to health should not be exaggerated. Thus, its mortality hazards are less than those of normal pregnancy, of riding in the passenger seat of a car and are much less than those entailed in smoking 10 cigarettes per day. While we are in favour of abolishing the sales tax of 27½% on contraceptive pills, the present price of 6 months' supply is still only about \$8.00, which is less than the cost of two cigarettes per day.

We believe that young people at universities must decide for themselves whether or not to embark on sexual relationships. It is no part of the function of a health service to refuse contraceptive help when this is requested, except to advise when there are genuine medical contraindications. Now that medical technology has liberated human sexuality from reproduction, it is the responsibility of both partners to ensure that adequate precautionary measures are taken *before* intercourse. In a supposedly intelligent community, bikini-esque advertisements advocating the closure of the stable door after the horse has bolted do little to encourage the development of this sense of responsibility.

Yours sincerely,
S.B. Furnass
R. Jenkins
M. Wallner



D.R.U.

Tony Dalton failed to register in July 1968 and refused a call-up notice in 1969. A warrant was finally issued for his arrest in June 1971. He has now been an underground draft resister for thirteen months.

WORONI obtained a special interview with him in the Melbourne underground last Friday.

TONY DALTON SPEAKS

WORONI: Why are you resisting the draft?

DALTON: Well, it's the whole idea of the basic principle that a government has no right to conscript others, in any way whatsoever. I think a person decides that there's a cause worth fighting for, or if there's some sort of a threat to a country. Then it is his choice whether he goes to fight for the belief he holds, and whether or not he does this depends on the circumstances.

I don't give the government the unilateral right to conscript people for the causes it sees fit.



WORONI: Why didn't you become a conscientious objector?

DALTON: I see conscientious objection as not challenging the N.S. Act at all. It allows an individual to put his beliefs before a court and for that individual to be exempted. It doesn't do anything at all for the exemption of all those others who are being conscripted. And conscription is the issue, not personal exemption.

WORONI: What are some of the actions you've carried out since you've gone underground?

DALTON: Well, it's sort of a continual process. At various times there are opportunities to put what we're standing for before the public, in the way of the media and so forth; and we set up some of these situations so that we can put forward our views. At other times we're quietly working away on publications and so forth. We've had some spectacular things like the June 30 Moratorium where four of us were protected by the crowd and were able to participate in that demonstration against the war and against conscription, and remain unarrested. The second major event was at Melbourne Uni, in October of last year, where four of us were able to participate in the anti-conscription centre and with the aid of a radio and so forth put our views before the public. This was rudely interrupted by the authorities when they tried to arrest us and close the radio, and this of course attracted quite a lot of publicity. Since then we've had very little spectacular resistance but it's a continuing process of underground draft resisters in connection with those of us above ground, in quietly getting our message across.

WORONI: When you live underground, aren't you just evading the draft, and not resisting?

DALTON: No you can't call me a dodger, because a dodger in the normal course of events, would refuse his service, but at the same time he would pay very careful attention to covering his tracks and would just disappear. On the other hand, myself and all those others who have gone underground publicly have continued to manifest our resistance in various ways and this isn't consistent with the concept of a dodger. We are draft resisters.

WORONI: Are there any plans at the moment to have any future spectacular appearances?

DALTON: Yes, well there's quite a campaign planned over the next month. There's going to be a resistance centre at Monash. There's also going to be one at Sydney University, and there's quite possibly going to be other events in those couple of days on July 18, 19, 20 in other states, but they're the major ones, and underground resisters in the company of those who are not being sought by the police, are going to be at Monash and Sydney University; working in various ways with others on preparations for the big march, which comes on July 21. That's going to be a national mobilisation in Sydney and Melbourne, and to a lesser extent in other states.

WORONI: But aren't you just dodging the draft, and not resisting?

DALTON: No that's just not true. Even on Greenwood's admitted figures of 2% defaulters, that adds up to something like 14,000 resisters. Certainly, Senator Greenwood has just not prosecuted 14,000 draft resisters, and that is his admitted figure. What he does is to prosecute those who put themselves under public scrutiny, and so the well known ones are prosecuted. This suits his need to appear to be prosecuting draft resisters. The whole thing's a farce, and there's a very small percentage who he prosecutes — they're the well known ones.



WORONI: Have you had any troubles in gaining support from the people while you've been underground or have you had plenty of offers of support?

DALTON: No, well this is a very heartening sort of thing, that everywhere I go there's people only too willing to help and in some situations you might be with a group of people and in fact the offers of accommodation and support become very embarrassing — you've got to turn a lot down because you just can't spread yourself over that many places. In fact there's people right through the community of all occupations, of all political persuasions who are willing to help draft resisters — this is very meaningful in personal terms and it's also meaningful in terms of the cause we're working towards; that is, the abolition of conscription.

WORONI: Don't you think you'd be able to put your case better and get more publicity for your cause if you went to gaol?

DALTON: Well, I think that's a two stage process. I've been underground for thirteen months and I may stay underground for awhile longer — you can't always determine these things, but the next stage will be in prison and hopefully it'll be a mass thing — so that there'll be a large number in prison all at the same time and this will be the second stage of the campaign; the underground was one and going to gaol is another. They're both very important stages.



WORONI: Is there terribly much point in continuing your resistance to the draft really, now that Australian troops are being withdrawn from Vietnam?

DALTON: Yes, it's equally as important. We had a very specific thing, in bringing out the way in which conscripts were being used in Vietnam, and this was probably a lot easier for people to understand, and naturally in the minds of some sections of the community the importance of conscription has faded — and this is why we're enlarging our campaign and speeding it up at the moment, because we regard conscription as evil today as it was in the days when the conscripts were being used in Vietnam. There's a number of reasons for this. One must realise what a conscript army stands for. It means that the Government for any political motive can send an army without having to win the support of the people to any sort of conflict that it sees fit for its own political ends. So my position is that I refuse to be a political tool or cannon fodder for the Government's political purposes, because firstly I don't agree with the politics of our present government and even if I did I wouldn't allow so few men in power to have power over the destinies of conscripted people in Australia. The second thing is that on a very personal level — we've just got to stop thinking in terms of solving our problems in terms of warfare and one of the best ways you can start opposing this is to refuse to be conscripted; to work actively against war in a general sense and resistance to conscription and to militarism is a good way of putting this across; the personal stand often means more — the personal sacrifice involved in resistance has a much greater impact for people than the ordinary organised protest — this is the whole significance of resistance.



WORONI: Do you see yourself as a martyr then?

DALTON: No, I don't see myself as a martyr at all, and the thing that I like about resistance today the individual identity is being lost. Initially, and even last year, there were only a few of us who had gone underground, so that the personalised thing became a little bit too much. In fact there's



HAPPY BIRTHDAY

probably about twenty to twenty five people who've publicly gone underground, in defiance of conscription, so it's becoming less and less possible for the media to focus on individuals, and this is good because it gets rid of that martyr element, and makes people focus on the issue of conscription and its injustices and not on the individuals involved.

WORONI: How does your position of draft resistance affect your normal life?

DALTON: Well, especially living underground, it does affect one's social life a great deal, but as far as studies have gone, I've been reasonably successful — I was able to complete my fifth year in architecture last year. I'm still enrolled this year, though it's getting more and more difficult to continue a program of sustained study, but this is something I'll be able to finish at a later stage, after the immediate resistance struggle is over. Throughout my intended working life I always want to retain some of the questioning of the omnipotence of governments over individuals — I believe that individuals should be encouraged in every way possible to determine their own lives — in other words, to try and free them from as many restrictions as possible that governments can place upon them, and allow them to develop politically and socially in the best way possible, and we just don't have this. Conscription is just one manifestation of it at the moment — poor schooling is another, and the male chauvinism rampant in our society is another, and these are all things we have to struggle against. Conscription, I think, at the moment, is one of the most blatant denials of civil liberties at present.



WORONI: Why are you resisting the draft, when perhaps being realistic, there are elections coming up at the end of this year, and there is the possibility of an ALP victory, the ALP being pledged to the repeal of the National Service Act?

DALTON: Well, there are a couple of reasons for this also. We've probably achieved this already, but we must, until the elections at least, keep up the strategy of putting the Labor Party in the position where they can never again introduce conscription. The second thing of course that the ALP may not get in; so we're not going to fold up the resistance campaign, wait till November, see

what the results are and then try and get the thing going again, because if the Liberals get back in, the fight against conscription will be as necessary before as it is then; for the reasons I've given before it's a very necessary thing to have conscription abolished.

WORONI: Do you see draft resistance in some ways as being a political embarrassment to the ALP, or the reverse?

DALTON: I suppose it is, it just depends on the way it's being handled, and I'd have certain criticisms of the way ALP politicians have handled what I suppose is an embarrassing point — having a draft resister as a candidate, but it need not be. What is needed is a reaffirmation of the ALP's opposition to conscription and a stand on principle, rather than on opportunist politics and I think this has been the tendency within the ALP — to look for opportunities for votes without considering principle, and I think in fact principle means more to people than mere political opportunism and if they stood on their principle, they'd probably do better electorally.



Paul Fox recited this poem from the dock the day he was convicted and sentenced to 18 months gaol for failing to attend a call-up notice, on March 3rd, 1972.

love is the open end door
love is what we came here for
do you know what i mean?
have your eyes really seen?

LOVE is the key we must turn
TRUTH is the flame we must burn
FREEDOM the lesson we must learn

do you know what i mean?
have your eyes really seen?

SUPPORT THE RESISTANCE

ANU DRU needs you, your help, your money, your ideas — rather desperately — in fact the next 2 months will see the most intensive repression of DRU elements yet — help us in your struggle — Lynch's lies & Greenwood's groaning is only a prelude.

Disrupt the process — Fill in false registration forms — send money c/- SRC Office. Refuse to register or urge others to resist.

Direct the struggle from protest to resistance.

Results of a Talk with Hamel-Green in Melbourne, last week. ANTI-CONSCRIPTION CAMPAIGN

A long night-time drive through Melbourne's suburbia brings us to Mick Hamel-Greens bayside hideout. It is about midnight, and we quickly settle into a lengthy, somewhat jocular discussion of the coming National Anti-Conscription Campaign.

A new "18 months" resister is with me, and wants to join the resistance commune at Monash on July 19, 20, 21. Naturally we discuss the various problems of a siege situation. Mike was one of the four resisters at Melbourne Uni. last September, and so is quite an authority. Defence techniques have been greatly improved over 10 months, but Monash's Union is in a very open position. The safety of the allocated draft resisters cannot possibly be guaranteed. The new resister does not take Mike's uncertainty of an escape to heart — well maybe he'll be sorry in two weeks if he finds himself in gaol.

Brief references are made to the resistance commune to be established at Sydney Uni over the same period, but the finger is ultimately pointed at me. What will you do at ANU? A Siege? I told Mike that I very much doubt it (though not impossible) but that I could guarantee something which would gain favourable publicity. Mike (and several others) was intrigued by the manner in which the ANU Left usually managed to show brilliant imagination when planning confrontations. It was flattering, and I began making rash promises.

I agreed that our "encitement demonstrations" would be simultaneous with Sydney and Melbourne, but that we would not be restricted to having one large one on July 28, as they are. We will have three in the second week, and will utilise Bush Week to the maximum to gain as much publicity as possible. We also would solicit the help of unionists in the encitement escapades.

Our big march will be on July 21, but will be a torch-lit death march into the dusk of Canberra. Hopefully it would be led by bag-pipes and a drum, with all the resisters in prison outfits. I also reminded him that the George Wallace Memorial Falange would supply street-theatres.

Then Mike asked about how Padgham managed to get arrested. The tale of "Sullivan's Creek Massacre" put him into hysterics. But why did Steve then about-turn and honour the court system? It took me quite a while to explain Steve's situation on this. Mike didn't seem totally believing.

Mike was very much down-to-earth, not at all condescending and apparently unaware of his position as one of the DRU leaders. He listened to anything I had to say attentively, sometimes interjected his sparkling humour, and was very sound in his ideas on draft resistance. Above all he was cool-headed, logical and realistic of the situation of draft resistance. He showed a keen interest at the developing situation in Canberra.

A conversation soon reverted to the Monash commune. The new resister still seemed very confident of an easy escape if it became necessary. Mike explained how resisters had been allocated to the campuses. Several were to be at Monash, and several at Sydney. In each commune was to be one "big name" (at least, and an attempt was being made to see that there would be no personality clashes. Apart from this allocation of forces, a very heavy reserve of resisters was to remain underground to carry on the overt resistance should ill-fate befall the others. The situation was well-planned, and far-thoughted.

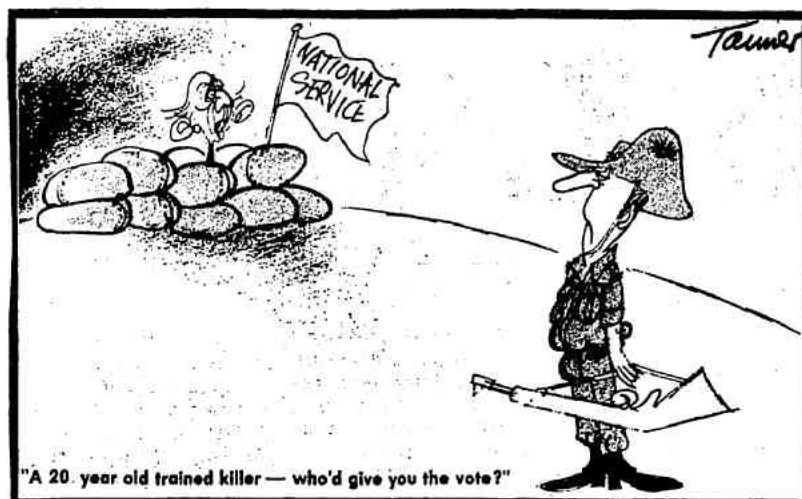
Mike also told the new bloke a few hints on how to go underground. What sort of houses are safe, and how long to stay at each. Also, that he shouldn't leave the house, except perhaps at night. All fairly obvious perhaps, but a slip-up could not be afforded.

Disguises — it's not a bad idea to develop a good disguise. Have you got a double? No — well there are a dozen ways you can change your appearance, in a hurry if need be.

The conversation was rounding off. It was about three. Mike wished us luck in our plans in Canberra, and expressed a good deal of trust, and asked that we keep a close contact. Mike had been very helpful, and his confidence was because he knew he was right. He had a point to make. He felt a moral compulsion to oppose National Service, and I knew he was right.

Claude.

DOWNDRAFT



"A 20-year old trained killer — who'd give you the vote?"

DOWNDRAFT

"DOWNDRAFT: REVIEW"

So much IS already won...

"The government does not want you to know what is in this book. It is afraid that if all 20 year olds learn the truth about the enforcement of the National Service Act and a chance to evaluate the arguments against it, then so many will refuse to register that conscription will become unworkable".

This is what "Downdraft" is all about. A series of articles by draft resisters giving a full deposition on the economic, social, military, political, and conscientious aspects of the N.S. Act.

The first edition, released over a year ago, rapidly became the draft resister's manual. This second edition, which has been enlarged and fully revised, can not fail to be the authoritative text on conscription. It not only advises people on how to "fuck the draft", but is invaluable in attaining an understanding of the Australian anti-war movement.

It starts by stating the case for non-compliance, and views from a complete spectrum of religious, moral and political beliefs are given by many of Australia's most noted resisters. A Zoroastrian may feel ignored, but in deciding whether you are a resister or complier, these personal views are valuable. You can read through them, perhaps deciding which outlook is most amenable to your personal philosophy, and then deciding what course of resistance you should take.

"Downdraft" does not deal solely with resistance, and so Conscientious Objection is discussed, and various approaches are described. In the light of this, and medical advice, one realises that draft resistance is all encompassing.

To fail a medical you can simply lay claim to being a bed-wetter or sleep-walker (it helps if you lie), but more involved methods are described. These may require quite a long medical history, so study "Downdraft" now. Whatever you do, remember, "military services may be harmful to your health". In this case, evasion is the best remedy.

Yes, you too can "join the army, travel to exciting foreign countries, meet new and interesting people and kill them". This approach is not ignored, but alternatively, you can read up on selective prosecution.

Then, for those resisters who failed to study the sections on remaining underground carefully, there is even a section on resistance behind bars.

It is surprising that this manual on the politics of commitment, even came to be. It is a credit to the underground that resisters of radically different backgrounds, in different states, managed the resulting publication. What's more, is that it is far cheaper than any equivalent capitalist publication, at a maximum of 40 cents, and whenever possible, free!

Reflective of the cohesion of the resistance movement, this book is a sound interpretation of N.S. by way of a realistic appraisal of the facts, and as such is not only advised reading for all ballotees, but for anyone with any interest in conscription.

I leave the decision of national service in your hands, but remember what Mike Matheson said: "to be 22 and in gaol is what it means to be free in Australia today."



SUPPORT THE FRONT, FILL OUT FALSIES

The time has almost come in the year when young men are called upon *not* to register for National Service in this country's army. The registration period begins about July 21st, and Registration forms will be available at all post offices in Canberra, and at the Labour and National Service Dept. in Ainslie Avenue.

The Canberra Draft Resisters Union has formed the resolution to bleed every Post office in Canberra dry of Registration forms within a week of the opening of the registration period. This will involve as many people as possible going around the post offices of Canberra once every two or three days, collecting as many registration forms, and envelopes as possible, filling them out and sending them in. This operation should be regarded as a pleasurable exercise in creativity rather than resistance hackwork.

Why Fill Falsies in

Filling in Falsies is an exercise in resistance. It is the sober realization that this government is disrupting the lives of twenty-year-olds, and by an immoral Act that transgresses the sovereignty of individual conscience, forces them into an army that can be sent anywhere in the world where the government, (or its allies — eg the US) sees its strategic or economic interests threatened. It is the realization that young men whose consciences dictate that they cannot accept this law are treated as criminals by an insensitive government,

and are either in jail, or being hunted by the police. In taking the stance of resistance, you are rejecting the underlying mores of this 'Liberal' regime — which is, 'conform or we'll crush you, in favour of protecting the sovereignty of conscience. And since dialogue with the Liberal regime is fruitless, the alternative is to make it unworkable by disrupting its bureaucratic procedures.

How to fill in a Falsie.

1. Always fill in a real person. The department has to check each name, and identities that exist in phone books or electoral rolls are harder to check than identities that don't. Take a name from the phone book, use his real surname and address, fabricate his christian names (using the initials in the book) his age, his place of birth, his occupation etc.
2. Don't use the names of people that you know are *not* going to register. This can lead to hardship for them.
3. *Do* use the names of people you know are going to register, especially if they are keen to be conscripted. If one person's name appears on many forms, there's a good chance that the department will think it is a falsie.
4. Letters of false non-compliance are a devious twist. Write a few. The department has to answer, only be careful not to use the name of a real non-complier.

Your efforts will cause minimal inconvenience to those you register and a maximum of disruption to the department. Remember that our aim is to bleed Canberra dry of Registration forms within a week. Remember that you cannot be prosecuted for filling in falsies unless you are actually *caught* in the act of filling one in. (You can't be prosecuted for taking them from post-offices.) And remember also that many young men are sitting in the jails of Australia because an immoral insensitive government has not the introspection and imagination to see how far its practices have deviated from the ideal of "LIBERAL".

The Canberra D.R.U. will accept any registration forms and envelopes, either filled in, or empty, at the S.R.C. office. The D.R.U. is offering two dozen bottles of beer, or half an 'ounce'... for the largest number of registration forms handed in. The forms have to be handed in to the D.R.U. at the S.R.C. office and have to be accompanied by an envelope. A filled in form will be worth twice as much as an empty form.

Canberra DRU





IS OUR EDUCATION IMMORAL?

The corruption of responsibility

For some time now both students and teachers at universities have been experiencing disappointment in, and a sense of estrangement from, the educative activity in which they participate. There is an ever-growing scepticism about the values promoted in the various institutions of learning, and a cynical attitude towards the values proclaimed by such institutions.

Thinkers like Illich believe that most of our institutions are undergoing a "crisis of legitimacy", that they are heading towards collapse. I want to highlight, one aspect of this crisis, namely 'the corruption of responsibility'. It marks the shift of responsibility from the person in a relationship to whom it is owed to the authoritarian and manipulative structure of the institution in which it occurs.

Teachers and students no longer act in recognition of the responsibility to each other for the intended and, perhaps, unintended effects of their mutual influence. Instead they are "responsible" to, and are the "responsibility" of, offices and officials: the member of staff, the department and its Head, the faculty, the Board, etc... Thus education loses its human character - acting responsibly towards the other person - and becomes mechanical and manipulative.

A significant index of this corruption is the fact that among those whose *metier* is education there is very little critical and experimental thinking about what they are doing. The fundamental issue of the value involved in the very idea of the present highly structured form of education hardly ever gets discussed. Though we get an abundance of meetings and committees concerned with making day to day or year to year administrative decisions, reflection as to the sort of values promoted by the institutionalised form of education we are engaged in receives scant attention.

We should distinguish between 'institutionalised values' and the values the individuals engaged in educative activities consciously have and believe they are promoting, since what often occurs is that a person's activity incorporates a conflict or contradiction; a contradiction between values he acknowledges as those his activity is aimed at and the values his activity within an institution in fact promotes. A simple illustration: suppose a class wants to promote critical thought within a certain area of inquiry and in partial fulfilment of that end devises a form of testing which will enable them to determine the level of critical awareness in a participant. If

this occurs within a socio-economic system that imposes official grading and places substantial privilege and gain on obtaining high grades, the participants inevitably become competitors for that high grade. Within such a system no form of testing could remain internal to the educative process, for the act of giving a mark becomes selective no matter what the intentions of the person setting the test and those taking it may be. It follows that within such a context assessment will incorporate ambiguously two values: the value of determining the level of critical awareness in those engaged in an activity in order to improve it or heighten it, and the value of selecting for further privileges. These values are in conflict: by imposing standards that are external to the level of awareness of any given student - the students being required to sit the same test regardless of their differences and having played no part in setting it - the process of selection is essentially a manipulative process. In contrast, trying to find out and improve the level of understanding and critical awareness of a certain aspect of reality is essentially a cooperative venture, its various stages being wholly determined by the acts of communication between the participants. Selecting people in or out of a worthwhile activity because at some externally set time they succeed or fail to understand something strikes me as racist. It becomes doubly inhuman when we reflect that tests designed to select are not genuine attempts to discover an individual's level and area of understanding.

Newcomers to philosophy mistreated

The activity of philosophizing, like a multitude of other human activities, is a fusion of something permanent with something impermanent. What is permanent is the habit or disposition to ask highly abstract questions and pose very general problems about some aspect of reality, the crucial concern being the critical discovery of 'the true word' - I don't just mean the right 'name' - for that aspect of reality. The impermanent aspect of philosophizing belongs to the inevitable cultural and historical determination of what in a particular epoch counts as an important aspect of reality.

In his first year the newcomer to the philosophy population encounters a great variety of areas within which philosophical questions have arisen in the past and may arise today. The names of 'options', therefore, may appear quite attractive: Dialectic, Logic, Freedom, Power and Authority, The Explanation

of Man, Doubt and Certainty, God and Nature, Fact and Value, etc. These are 'names' of areas of reality and of human preoccupation that will certainly appeal to professional philosophers and should be widely suggestive to a new member of the philosophy population. He is then faced with a substantial body of prepared material mostly concerned with the critical evaluation of the problems and theories of some professionally recognised philosophical figure or school. The teacher regards this as a worthwhile introduction either to the sort of questions or problems he, the teacher, is interested in and considers important or to the sort of philosophical background knowledge which he, the teacher, considers necessary for a person being counted as an educated member of the philosophical population.

At tutorials, essays and examinations the student is asked to show how much of that material he has assimilated and what level of ability in philosophizing he has attained. The grade assigned is meant to indicate his score in both.

I believe it to be wrong that when someone is received into a human community or population he be merely instructed in the ways and activities of that community. Any such one-way process is manipulative and dehumanizing precisely because it proceeds on the assumption that the new arrival is incapable of understanding and critically evaluating the community's activities.

The difficult problem here arises from the fact that the newcomer's perception of the community's activities may be limited or inadequate because of lack of information, factors in his own cultural background and the unfamiliar and radical nature of his new experience. But even though a proper understanding and critical evaluation of an activity depends on the adequate perception of that activity, it is in no way clear that the way to achieve such perception is for the newcomer to forcefully steep himself in that

activity first and ask critical questions about it later. The demand that the newcomer acts thus confuses the capacity for critical understanding and evaluation with the skill to perceive adequately. Hence the mistake is made that to develop in the newcomer the skill to perceive a certain activity adequately - and this is best done by submitting him to the activity - is also to promote the newcomer's critical understanding of that activity. But why should this be so? Is it not in fact more likely that this process of 'accu-

turization' - particularly if rewards and punishments are attached to it - will result in an uncritical acceptance or rejection of that activity? After all, the newcomer wishing to find out whether the activity is worthwhile or not finds himself submitted to a process designed to make him adept at that activity. This means that he must take the word of his instructors that the activity is worthwhile since the absence of a skill is looked upon as a lack of the capacity to understand and evaluate.

Our student, then, is a sort of migrant. Eager and anxious to discover the character and worth of life in the new community he is met with the demand to conform to the community's habits and implicit preferences. Critical comments may come later, to ensure, presumably that the type of comment offered is familiar and acceptable. "Assimilative" processes - treating people as mere acquirers of skills - are antithetical to the educative process for they disregard the fact that the basic human capacity to understand and evaluate is not a skill. The human mind is not a virgin bit of putty to be moulded to perform in various ways. If it were what would entitle someone to do the moulding?

Must philosophy have 'subjects'?

Offering options in philosophy recognizes the fact that philosophizing can occur within a vast area of human preoccupation. The value intended is to introduce the newcomer to the activity of philosophizing by building on the questions he can recognize as important. In a crucial respect, however, the institutional structure of our practice belies that intention: the requirement that the student must do so many out of so many options, transforms an area of inquiry into a 'subject', a complex of a body of 'knowledge' and a set of skills (e.g. being able to select which portion of reading material is appropriate to what topic, being able to find your way through indexes and chapter-headings, being able to summarise and compress large chunks of reading into digestible and - should we not add? - regurgitable size, being able to tell - or guess? - that certain points or arguments are thought by the instructors as more important or central than others and so on). Thus, what began as an area of inquiry becomes a set of skills, that must be mastered. You quickly learn that what your choice of area of inquiry has actually committed you to is not the cooperative and essentially dialectical discovery of what the important questions and prob-

lems within that area may be, but the fact that certain material and certain ways of dealing with such material must be assimilated. Just as the migrant learns that 'being an Australia' is to engage in certain 'standard' forms of behaviour, and fails to understand that complex network of agreement in judgement and perception that underlies forms of life in Australia, so the student learns that 'doing philosophy' is mastering 'subjects' x, y, z, and fails to grasp that philosophizing is the intellectual habit of inquiring critically the important things he takes for granted. For a newcomer such understanding can only be achieved through a slow, dialectical, struggle with the activity or form of life he encounters. At least, only so can his ultimate acceptance or rejection of it be critical and not mechanical.

Our concern should be to make it possible for students continually to ask critical questions as to why we or they should consider certain questions, problems, and theories important. And we ought to be able to arrive at a cooperative agreement with them as to what might be important topics and how to discuss them. We must realise that the often repeated question "But, why are we doing all this, what is the point of it all?" is a genuine and valid question. The degree of urgency attached to it being an index of how much the students' basic capacity to understand and evaluate is being denied by our practice.

How, then, are we to make our practice incorporate our real intentions? One possibility is that, as older and established members of the philosophical community, we see ourselves not as possessors of a body of knowledge to be deposited in the students, and avoid promoting a 'banking' concept of education where the teacher instead of communicating, issues communiques and makes deposits which the students patiently receive, temporarily retain and later relinquish. We can try to see ourselves as what we wish to be, people committed to inquiry, i.e. to the habit of asking a certain type of question and to a distinct style of discussion. For my part I believe that apart from inquiry, men cannot be truly human - it is this value that new members of the philosophical community should become conscious of in their activity - and that genuine knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other.

In receiving newcomers to the philosophical community we can act as organisers and co-ordinators whose task is to set up appropriate communication situations — situations in which the 'old' philosophers and the 'new' philosopher, can engage in a dialectical discovery of what the important issues and the important questions are. The teacher discovering which themes and which words are capable of generating philosophical themes; the student discovering gradually the language of philosophical activity.

Our experience with set essays and annual examinations is a constant disappointment as to how much our 'instruction' is understood. We are all aware of an enormous gap between what we 'deposit' and the returns on such deposits. We then put it down to laziness, lack of interest, lack of background, etc. But isn't the situation different? Isn't it really like the native speaker in a community assuming — not consciously but by the way he speaks — a far greater degree of familiarity with the language on the part of a foreigner than could possibly be the case. Foreigners, then, can't help looking dumb, unintelligent and uninterested. They would look less so if we bothered to determine at every stage their grasp of the language and what it was they were interested to say in the language.

The teacher is an oppressive figure

The oppressive character of our encounter with students spreads over other aspects of our relations with them such as teaching and assessment. Whatever our intentions, the reality of our practice (booklets, lectures, tutorials) engenders a consciousness in the newcomer the articulation of which may go something like this: 'They — the teachers — consider themselves knowledgeable and they propose to bestow upon us this knowledge as a gift. They must consider we know nothing. They are pleased when we act as if we know nothing and show eagerness and gratitude for their gift. They get irritated when we do act as if we know something which is different from what they possess. They sometimes call it irrelevant and sometimes unphilosophical. The idea that we are the same as they is deeply offensive to them and disturbing. Though on the one hand they welcome us to join them, they treat us as opposites to them until such time as they deem us ready for philosophical citizenship. We are therefore, an oppressed class.' It must not be forgotten that the oppression voiced here is voiced by a member of a very small and extremely privileged member of our society.

The projection of absolute ignorance onto another is a characteristic of the ideology of oppression. Its inhuman character is starkly evident in racial, colonial and national minority situations. In the case of education it absolutely negates education and knowledge as processes of inquiry. The teacher presents himself to the students as their necessary opposite; by considering their ignorance absolute he justifies his own existence. Our teaching practice

reveals the relation between teacher and student to be contradictory in a Hegelian sense; though they are necessary opposites (he owns the knowledge, they lack it) the teacher requires the students as a justification of his existence as a teacher, and they require him as a justification of their absolute ignorance, except that this 'ignorance' is projected onto them by the teacher's practice. This 'contradiction' is maintained through various attitudes and practices. Let us reflect on how close we come to what we may call the 'ten commandments' of educational oppression.

1. the teacher teaches and the students are taught.
2. the teacher knows everything and the students know nothing.
3. the teacher thinks and the students are thought about (cf, if we do such and such, they will perform better).
4. the teacher talks and the students listen.
5. the teachers discipline and the students are disciplined.
6. the teacher chooses and enforces his choice, and the students comply.
7. the teacher acts and the students have the illusion of acting through the action of the teacher.
8. the teacher chooses the program content, and the students (who were not consulted) adapt to it.
9. the teacher treats the authority of knowledge as if it were his own professional authority, which he then sets in opposition to the freedom of the students.
10. the teacher is the active agent of the learning process, while the students are the passive recipients of this process.*

* Paulo Freire. *Pedagogy of the Oppressed*, Sheed and Ward, 1972.

Full citizens of the philosophical community rightly consider such attitudes and practices antithetical to knowledge as the praxis of inquiry. Yet the newcomers to philosophy, those we wish to welcome to this praxis, are submitted to precisely those attitudes and practices that are antithetical to it. Doesn't the complaint that students are increasingly showing signs of uncooperative behaviour (not attending classes, taking no pride in their work, falling asleep in tutorials, saying very little when urged or commanded to talk) remind you of the complaint "servants" or "boys" or "natives" are not what they used to be?

The relevant action in this context is surely reconciliation, the breaking-down or solution of the teacher-student contradiction by reconciling the two poles so that both are simultaneously teachers and students.

Abandoning the idea of a required number of 'subjects' and forming ourselves into suitable student-teacher groups, we can then seek the sort of questions and problems that elicit a responsive chord in the group. The staff-member as organizer can then advise about reading (though the students themselves may have suggestions), what lectures, papers, discussion groups etc. should be arranged. He may, for example, be able to invite someone from outside the group or even the

university to speak on a topic and answer questions. These are only suggestions, since it would be a mistake to prescribe a static pattern for what is in fact a dynamic process. The important thing is that at no time the teachers act as if the students are their opposites, for they are both involved in inquiry and the acquisition of knowledge.

Teacher's stress of professional authority is unnecessary and can only be at the expense of freedom of the students. For whatever the grounds on which a teacher is appointed, the concrete reality of his encounter with students calls for preparedness to engage in dialectical inquiry in a shared interest. If we cannot make the extraordinary assumption that only as a certified professional can someone kindle the love of knowledge and inquiry, the teacher's professional authority has no place in the biological process. He is, however, responsible for making himself available as an educational resource.

Grades — the coin of the educational market

The recent preoccupation by both staff and students with modes of assessment, and the comparatively large amount of time and effort spent on the question of its reform is not surprising. Given the socio-economic framework within which the university plays its present role, the most real and meaningful relationship between a student and the staff of the university is that which makes the staff the assessors and the students the assessed. Educationally, it is also the least meaningful.

Grades, like wages, represent the value a piece of work fetches in the institutional market. The analogy with economic structure has deep roots in the phenomena of acquisitiveness, competitiveness and aggression. Be that as it may, the ideal that a reward should express the worth of one's labour in terms of one's consciousness of one's ability, effort and need and not as dictated by external interest and investment, has its parallel in the ideal that a student's grade represents the worth of his work as a consciousness of his ability, interest and effort. Similarly, the clash of the first ideal with the alienating reality of men working for what they can get out of an employer within the economic, political and industrial determinants at a given time parallels the clash of the second ideal with the alienating reality of a student's 'working' for a degree, a job, a social position, as these are determined by external socio-economic factors. Inevitably, obtaining and giving grades are geared to considerations of what such grades will fetch in the open market of academic, social and financial reward.

It is interesting to note that defenders of such a liberal free-market conception of assessment are committed to a separation of assessment from the educational process. The annual examination is not a cooperative activity between teacher and student aimed at discovering the nature and extent of critical awareness engendered by teaching during some period. It is a

device for preserving a system, that of 'liberal' education and the 'freedom' of the student to organise his work in his own way. But the real bite of this liberal system of education is that some assessment of quality of work during a period is needed for future reference. Thus the freedom the student is given is not so much to organise his own work according to his interests but to discover what quality of work he will need for future reference.

Those that have sought to liberate the student from the threat of annual examination by substituting essay work — a half-measure — did so wishing to remove the student's anxiety of trying to work out for himself what such future reference might ask of him; the anxiety of how the goods he has been given total freedom to produce will sell on the open market. Obviously, he needs some reliable knowledge of the state of the market, its trends and changes, else he is faced with failure and bankruptcy.

On this view the separation of the procedure of assessment from the process of education make sense. After all, in a free-market economy what prices your goods or labour fetch has nothing to do with what human value your work has for you.

It ought to be obvious that as educators the only form of assessment we are committed to is one that is internal to the process of education, i.e. whatever method or procedure will reveal to a particular student the level of his understanding his ability, his knowledge and his ignorance. Yet, the social reality of the university and its degree structure imposes upon the educative process an alien and exploitative pressure whose keynote is selectivity at all costs.

What can we do? To deal with this question adequately we would have to reconsider the whole idea of the degree structure since it incorporates the value of academic selectivity. One possibility might be to do away with the notion that university education should take so many years and consist of so many patterns of study. In that event the idea of external grades would become irrelevant, the central aspect of study and assessment being 'participation' in a class. For those who for some reason require a grade the option could be left open for them to arrange their course so as to obtain one. For the rest, the university could be a place where they would participate in various areas of inquiry because they wanted to and because they could see their importance and value.

When all is said and done what remains at the heart of the educative process is a certain attitude that those engaged in the activity bring to it and manage to preserve, namely, love and concern for the other person's development as a human being. The authoritarian aspects of our present system militate severely against the preservation of this attitude and will destroy it unless we actively resist the institutional values the system imposes on us.

K. Lycos.

COMMUNISM — HOW DOES IT SMELL?

The Saigon regime brands as "Communist" virtually anyone it wants to get out of its way. The use of this tactic is so widespread that even a Catholic priest felt compelled to write the following in the August 27, 1971 issue of *Tin Sang*, a Saigon daily published by a group of Catholic deputies. Significantly, the article from which this is taken was entitled "Fight the United States and Save Your Country Just As the Vietnamese Communists Are Doing." For printing articles such as this *Tin Sang* at last count was confiscated for the 103rd time out of 283 issues.

The Smell of Communism

By Father Nguyen Ngoc Lan

Reeking with the smell of Communism." This is what the government-run newspapers say about the content of the campaign posters for candidate Tran Tuan Nham. And candidate Nguyen Xuan Lap, the head of the Saigon Buddhist Student Association, is another one who is said to "reek with the smell of Communism." He was treated to free room and board at a military prison in Go Vap throughout the election campaign period until finally being released on August 23.

As far as "reeking with the smell of Communism" is concerned, this is a magic term which can never be exhausted. This person reeks with the smell of Communism. That book reeks with the smell of Communism. This newspaper reeks with the smell of Communism. That meeting reeks with the smell of Communism.

But how can the Vietnamese people understand what "reeking with the smell of Communism" means? The people are not bloodhounds for the American imperialists, thanks to the virtue that our ancestors have handed down to us. Although it is difficult for the people to understand what "reeking with the smell of Communism" means, they know for sure what never gets branded as "reeking with the smell of Communism." For example, opium does not have the smell of Communism. Nobody has seen any commentator on the government TV stations sneeze or his eyes water from the Communist stench at the mention of a name like Pham Chi Thien (one of the largest heroin dealers). For how can a king of heroin talk or write so that he reeks with the smell of Communism? Smuggling doesn't reek with the smell of Communism. Bribery and corruption don't reek with the smell of Communism. Subservient Deputies don't reek with the smell of Communism. Even more, selling out your country to the Americans definitely doesn't reek with the smell of Communism, although it may indeed reek with the smell of dollars.

Reprinted from *Thoi-Bao Ga*

Administrative Training Scheme for Graduates.

Applications are being received now for appointment to the Commonwealth Service under the Administrative Training Scheme. Graduates and final year students in any discipline are eligible. Previous trainees have held degrees in Arts, Science, Law, Economics or Commerce.

SALARIES AND APPOINTMENTS

The present minimum commencing salaries are according to level and type of degree—

Three year degree	\$4500
Courses of at least four years	\$4700
Four year (or longer) pass degree	
Three year degree plus second degree	
Three year degree plus approved diploma or award	
First or second class honours degree	\$5050
Higher degree	\$5450

These salaries will be reviewed during 1972.

Selections will be completed before final examinations and announced by the end of October. Successful applicants will be required to commence their course about the end of January 1973.

TRAINING COURSE. The Public Service Board will conduct a twelve months' training course in Canberra. The intensive training will consist of lectures, seminars, tutorials and assignments on Government and Administration, Economics, Industrial Relations and Management. Throughout the year, trainees will also undertake work rotations in several departments or with the Board. During this time they will be attached to senior officers to gain experience in administrative duties.

On successful completion of the course, trainees will be placed in Departments or the Board's Office, depending on their aptitudes and personal preferences. Most will be placed in Canberra but a limited number of vacancies may occur in other capital cities. There are excellent opportunities for continuing advancement on merit.

APPLICATIONS. Information brochures and application forms are available from the Careers and Appointments Officers at universities or at the Public Service Inspector's Office as shown below. Applications must be forwarded to:—

The Recruitment Officer,
Commonwealth Public Service Inspector's Office,
T. & G. Building, Hobart Place,
CANBERRA CITY, A.C.T. 2601 (Tel. 49 8866).

With whom applications close on August 4.

WANTED

EDITOR OF NATIONAL U FOR 1973

Applications are invited for the position of editor of **National U** for 1973. **National U** is the newspaper of the Australian Union of Students, and has a present circulation of 55,000.

It is planned to produce approximately twenty editions to be published at regular intervals from March to mid-October.

The editor would be expected to take up duty from Monday, January 25th until Friday, October 29th, 1973 at the normal Officer salary of \$2,750 p.a. There is also an allowance for travel and out of pocket expenses.

Applicants should forward details of their experience (including copies of any publication) together with their policy for **National U**.

Applications and enquiries should be addressed to

The Editorial Board,
Australian Union of Students,
344 Victoria Street,
North Melbourne,
Victoria, 3051.

Applications close Monday, 17th July.

PUBLIC LECTURES

NATIONALISM — YESTERDAY AND TODAY

In this series of public lectures, distinguished speakers will discuss the origins, nature and prospects of nationalism, both as a general idea and in specific local settings.

- July 12 Two types of nationalism by PROFESSOR J. PLAMENATZ, Chichele Professor of Social and Political Theory, University of Oxford and Fellow of All Souls College
- July 19 Mass politics and the political liturgy of nationalism by PROFESSOR G. MOSSE, Bascom Professor of History University of Wisconsin and co-editor of the Journal of Contemporary History
- July 26 Nationalism and Asia by PROFESSOR WANG GUNGWU, Professor of Far Eastern History, Australian National University.
- August 2 Israeli and Arab nationalism: a comparison of political and social aspects by PROFESSOR S. AVINERI, Professor of Political Theory, Hebrew University of Jerusalem and Director of the University's Levi Eshkol Institute for Economics, social and Political Research

H.C. COOMBS LECTURE THEATRE at 8.15 pm.

STUDENT CONCESSIONS?

Please advise the SRC if you are able to obtain student concessions at any places not advertised here. You are urged to patronise these businesses in order to make it worth their while to give student concessions, and thus encourage other firms to give discounts.

TRANSPORT

Rail
33% discount. Concession forms available from student administration
Airlines and Pioneer Buses
25% discount. Obtain a card from the airline office (10c), put a photograph in it and have it stamped by administration.

Students living off campus can travel anywhere in Canberra for 5c on a government bus upon production of a special card obtainable at Student Administration.

AUTO ACCESSORIES

Canberra Auto Electrics, Lonsdale St., Braddon. 10% on all purchases over \$5.00

MUSIC

Palings, Northbourne Ave, City,
10% discount

Swing Shop, Jardine St., Kingston,
Discounts on some items

CLOTHES

R.T. Whyte, Monaro Mall, & Kingston
10% on all menswear, including hire of dinner suits.

Josephs, Bunda Street, Civic Centre.
10% on all menswear

Sam Catanzariti, Monaro Mall
10% on all ready-made stock (menswear).

Ken Cook, Baily Arcade, Civic
10% on all sales over \$10

Capital Stores, Lonsdale Street, Braddon.
Varying discounts on most purchases.

Jaki's Fashion Inn, Monaro Mall, and Kingston. 10% on all purchases (women's)

Sybil's Fashion Salon, Monaro Mall.
10% on all purchases (women's)

Alsco Linen Service, 8 Wollongong St., Fyshwick. Available at cut rates:
Wide range including motorcycling and skiing gear.

HAIRDRESSING

Vienna Hairdressing Salon,
Northbourne Avenue, Civic Centre
10% concession on all cutting, perming, setting, etc.

FOOTWEAR

Civic Footwear Centre, East Row,
Civic Centre. 10% on all new shoes.

Whites Shoes, Monaro Mall. 10%
on all purchases.

SHOE REPAIRS

Star Shoe Repair Service, Monaro Mall,
Bailey Arcade, Civic Centre. 10%
on all repairs — also on shoes sold.

RESTAURANTS

Happy's restaurant, Garema Place
10% discount

Pizzeria, Garema Place
10c off pizzas.

Woodstock, Steak & Pizza House,
Alinga St., Civic
Group concessions by arrangement

FOOD

Health Store, Monaro Mall. 5% on
vitamins

TEXT BOOKS

10% on all prescribed texts over
\$2.00 is offered by the following
stores:

1. University Co-Operative Bookshop — The Union.
2. Capital Bookshop, East Row, Civic.

PUBLICATIONS

Government Printer, Wentworth Ave.
Kingston and London Circuit. 10%
on all Commonwealth Government
Publications.

STATIONERY

Capital Business Supplies, Northbourne Avenue, Civic Centre.
10% on all stationery, office furniture
typewriters, etc.

Business Equipment, Maryborough St.,
Fyshwick,
Typewriters available at wholesale
rates.

THEATRE AND CINEMA

Civic Theatre, Mon to Thurs.
Mazanine (students) \$1.50, Stalls \$1.25

Center Cinema, Mon to Thurs Mat.
(students) \$1.00 Mon to Fri. Even.
\$1.40

Capitol Theatre, Mezanine (students)
\$1.50 Stalls \$1.25

Canberra Theatre.
Concessions often available on en-
quiry at the booking office.

General

Student card is needed in all cases.

GIFTS

Vogue Gift Shop, Garema Place,
Civic Centre. 10% discount
Souvenir Centre, Monaro Mall. 15%
on souvenirs

JEWELLERY

Angus and Coote, Monaro Mall.
10% on everything except Omega and
Tissot watches, and Rundle Silverware.

SQUASH

Canberra Squash Bowl, Rudd Street,
Civic Centre. \$1.00 per half-hour
(before 4.30pm)
Willis' Sports Store, Monaro Mall
10% discount

GENERAL

Capital Stores, Lonsdale Street,
Braddon. Varying discounts on most
items.

Sears Morton, Bunda St., Civic;
Varying discounts on electrical appli-
ances, furniture, toys, lawn mowers,
etc.



P-RELEASES

Classified advertisement orders and addresses should be sent to SRC Office.

Kay Traffles
Personalized TYPING
Phone 479119 A.H.

"So much is already won when only one man stands up and says no." — Bertolt Brecht

DOWNDRAFT - A DRAFT RESISTANCE MANUAL PUBLISHED BY THE DRU

Updated, definitive, 2nd edition - 72 pages - now available at only 10 cents - usually 30 - Get your copy now from DRU, SRC office, or the Union Shop.

Make your declaration of
INDEPENDENCE

If you would like to help the Australia Party in its election campaign in the ACT or if you would simply like to know more about the party and its policies contact, Rob Crouch, Garran Hall Room 12, or Tom Hall, Burgmann College Room 211

AUSTRALIA PARTY

PROMETHEUS OUT
Prometheus, the ANUSA Literary Magazine will be out very shortly. Copies will be on sale in the Union Book Shop and in the Union. Accent this year is on student creativity with photographs, short stories, poetry and original drawings. It should be good so check it out.

POETRY READING
A dramatised reading of Ted Hughes' "CROW" will be presented Tuesday 18 July 8pm, Union Bar (if you can find a seat among the empties). The usual beverages will be served.



STUDENTS - 5% DISCOUNT
on VITAMINS
NATURAL FOOD CENTRE
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EMPLOYMENT

for enterprising student who would be willing to act as distributor of sheepskin jerkins. Commission earned on all sales. Applicants please write to: Lamda Products Pty. Ltd., P.O. Box 397, Kingston, ACT 2604 for additional information.

WORONI CAPTION COMPETITION

Congratulations Mr Anon A. Mouse for your winning entry. In accordance with your wishes we have withheld the answer to

protect the young and innocent. Also good try to Andrew McCredie for his "Hello Sailor" Better luck next time.

CIVIC THEATRE

City - Telephone 487313

Current Attraction:

Peter Finch, Glenda Jackson in

SUNDAY BLOODY SUNDAY (R)

Opening July 14:

Reg Varney, Doris Hare and all the T.V. Characters in

ON THE BUSES (NRC)

See Local Papers for Screening Details

CAPITOL CINEMA

Manuka - Telephone 959042

Current Attraction:

Clint Eastwood in

PLAY MISTY FOR ME (M)

Opening July 21:

Vanessa Redgrave, Glenda Jackson in

MARY QUEEN OF SCOTS (NRC)

See Local Papers for Screening Details

Outstanding programmes from

CENTER CINEMA & SUNDOWN DRIVE-IN

Center Cinema Sunday Classics

July 16 Visconti's **L'ETRANGER**
July 23 Polanski's **CUL de SAC**
July 30 Kubrick's **DR STRANGELOVE**

Sundown Drive-In

July 13-19 **CATCH 22**
July 20-26 **THEY SHOOT HORSES**
August 3-9 **MYRA BRECKINRIDGE**

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COMMUNITY THEATRE COMPANY
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in

GEORGE BERNARD SHAW'S

THE PLAYHOUSE - JULY 25th - 29th

THIS PLAY WAS BANNED FOR 30 YEARS. COME ALONG AND FIND OUT WHY

BOOKINGS AVAILABLE FROM CANBERRA THEATRE & BOURCHERS FROM MONDAY 17th JULY

by **GBS**

"MISREPRESENTATIONS"

or

"WHOEVER YOU VOTE FOR, A POLITICIAN ALWAYS GETS IN"

SCRIPTS: Mungo MacCallum, Jon Stephens, et al.
MUSIC: Paul Thom.
20, 21, 22, 23 27, 28, 29, 30 JULY

TICKETS: \$1.50 and \$1.00 students.
BOOKINGS: Tuffins and Union Shop

NATIONAL DAY FOR ABORIGINAL RIGHTS



THERE ARE OF COURSE PRECEDENTS FOR THIS SORT OF SETTLEMENT, PRIME MINISTER.

NINGLA A-NA

GAREMA PLACE 8PM

FRIDAY JULY 14TH

In past years National Aborigines Day has concentrated on the claim for Land Rights, however, last year's judgement by the Northern Territory Supreme Court in the Yirrkala case has put a virtual stop to any further claims because while the law remains unchanged, no such claims can be successful.

We must show the Government that there is feeling in the community about the oppressed state of the Koories (Aborigines).

Of course land rights by itself is not the only issue. Koories are generally oppressed by the white community. Health in all aspects is a major issue. The infant mortality rate in "colonial regions" is seven times higher than that of the white population. There is urgent need for a study of the eye and ear diseases which afflict the Koories and the relat-

ionship of disease and diet. There is a high incidence of VD and leprosy among Koories — and not only in Northern Territory and Western Australia.

Education is another example of the sub-standard and degrading conditions fed to the Koories by the white oppressors. In 1971 there were only fourteen Koorie undergraduates: that is 1 per 10,000; while in the white population the ratio was 1 per 150. Teachers are not trained to cope with the special circumstances of the remnants of Australia's indigenous population.

The Australia legal system discriminates against Koories in no uncertain terms. The act controlling Koories in Queensland is the epitome of white racism. Aborigines and Torres Strait Islanders are placed on reserves under the total power of a white

manager. They have to have permission to leave the reserve, and then to return, their wages are paid into a Trust Fund and they have no control over the expenditure of their own income. The Manager's power is completely arbitrary, and the only appeal is to a visiting magistrate who tours at intervals. Sentences of up to six months detention in a dormitory for a trivial offence like failing to lift your cap when manager walks past are quite common on reserves where the manager is not the proper person for such a job. Little qualification is needed.

Police discrimination is rife and instances of brutality are excessively common amongst Aboriginal communities.

You are under an obligation to act to amend the injustices perpetrated in your name by the

white racist society.

If you have a conscience you will march on July 14 (National Aborigines Day). March from Garema Place to the Aboriginal Embassy (3 King Edward Terrace, PARKES) by torchlight at 8.00pm.

Further indifference by the white majority to claims for justice will be one step closer to the racial situation in America today.

It is your responsibility to show the Governments, both Commonwealth and State that this situation can not, and will not, be tolerated much longer by Koories or by some thinking members of the white society. As the Arunta tribesman said: "Tell them, We are hungry for our land, and, if they don't feed us, we will eat them".

ANU Abschol.